

Christian Life

AUGUST • 1954

CONTEST HANDBOOK

Complete Information
on the 1954 Sunday School
Attendance Contest

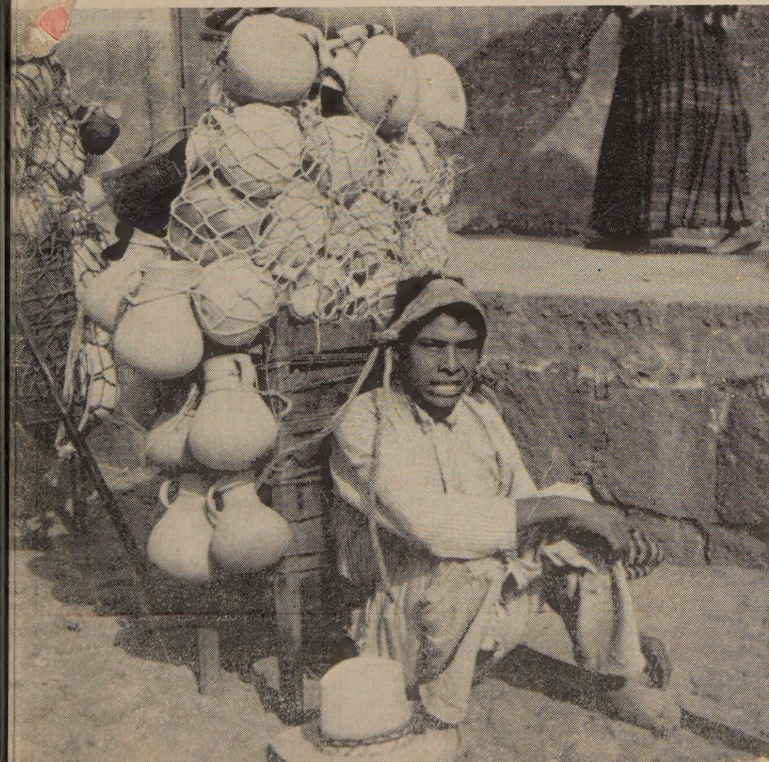
The Magazine for Today's Christian

25 Cents



Roberson: Sixty calls per week.

Guatemala: Enigma for Christians.



Sunday schools: Contest attracts thousands.

Tozer: Fundamentalism is failing.



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Bob Jones University stands without apology for the "old-time religion" and the absolute authority of the Bible. A Christian philosophy of life and a strong evangelistic emphasis prepare young people for useful Christian service and witness.

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NEW READERS' SERVICE

Swept Off Our Feet

YOU SWEPT us off our feet. Your response to our revised Readers' Service section last month was tremendous.

Normally, July is a slack month. People are either away on vacations or busy mowing the back lawn. But the response to last month's Readers' Service section indicated that you faithful Christian workers who read and profit from *CHRISTIAN LIFE* never forget your spiritual interests.

No doubt, you who took advantage of the service last month will probably do it again in August. With the vital fall months ahead, you will want to plan for blessing with new ideas and equipment.

Of course, as the Sunday school contest enthusiasm mounts, more people than ever before will be using *CHRISTIAN LIFE*'s new Readers' Service.

You can have a part by alerting your Sunday school teachers and officers and church workers to the value of this service. The help they receive from it will benefit your entire church.

Here's evidence of the value which one reader found: "Frankly, I was rather amazed at the thoroughness of your reply and I believe that through the information received in that letter, we will be able to go ahead."

Yes, *CHRISTIAN LIFE* Magazine is for you and for your church. Because of this, we encourage you to go through each issue trying to get all the help you can from it. Using both articles and ads, you will find help from both; then check the Readers' Service card below for more information on products and services in which you are interested.

You will notice the three features of the new Readers' Service coupon: (1) further information on our advertisers and their products, (2) information on new products listed in the magazine, and (3) free booklets and materials for your use.

You get all this simply by checking the appropriate square below and mailing the coupon to *CHRISTIAN LIFE* Magazine, 434

S. Wabash, Chicago 5, Ill. We'll do the rest for you.

FREE — For You

Listed below and on the next page are such items as Scripture Match Tracts and Shuffleboard rules. They are yours, free for the asking, with "no strings attached." You will find them valuable as you seek to improve your service for the Lord.

Family Altar Help

A folder entitled, "How the Family Altar Helped Me," has been offered free of charge to *CHRISTIAN LIFE* readers by the editor of *The Christian Parent*. The folder, in two colors, gives practical incidents of the effect family altars have had on young lives.

For your free folder, check item 889-A on the Reader's Service Card below.

Scripture Match "Tracts"

A sample pack of Scripture Book Matches is being offered by Edwin Huntoon of Washington, D. C. Huntoon, a Christian businessman, will also furnish other information concerning how the match "tracts" have been used with success.

For your sample, check item 889-B on the Reader's Service Card below.

Witnessing to Jews

The Christian Witness to Jews, Inc., has a booklet, "Christians Meet Jews,"

FOR MORE INFORMATION . . .



Place a check mark alongside products and services on which you want specific information.

COVERS

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- ☐ 3rd—Accordions
- ☐ Back—Angel in Ebony

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Your Name _____

Your Office: church _____ school _____ other _____

Address _____ City _____ State _____

Tear Out This Coupon -- Mail Today to

CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5

FREE

INFORMATION and MATERIALS that will improve your service in church and Sunday school.

which gives practical hints on witnessing to Jews about Christ as well as explanations concerning current Hebrew practices. This 28 page booklet also contains a bibliography for further information on the subject.

For your free copy, check item 889-C on the Reader's Service Card below.

Audio-Visual Program

"Blue Print for an Audio-Visual Program," by Eldon Imhoff is an eight page booklet made available by the Victor Animatograph Corporation. It contains such information as types of films available, where to get films, how to use films and how to use equipment.

For your free copy, check item 889-D on the Reader's Service Card below.

Public Seating Help

A 32-page, two color booklet, "How to Save Money on Public Seating," is the title of a booklet which Samsonite Folding

Furniture will send to anyone requesting it. It contains a nine point checklist for public seating values.

For your free booklet, check item 889-E on the Reader's Service Card below.

Tract Racks Illustrated

A two-color folder picturing 24 different literature racks has been offered by Edins Service Specialties. Complete descriptions of each rack are furnished in the folder. Unique features of these racks are the Plexiglas fronts which give complete visibility.

For your folder, check item 889-F on the Reader's Service Card below.

Shuffleboard Rules

Information telling how churches may construct a shuffleboard court is being offered by the Dimco-Gray Company. Along with this information, Dimco-Gray is furnishing a copy of the complete rules

of the game, as revised in 1952 by the National Shuffleboard Association.

For your copy of this information, check item 889-G on the Reader's Service Card below.

Church Folding Tables

Information on a new line of church folding tables is being provided by the Tracy Company. The folder shows drawings of the table being used. It explains advantages of the table and illustrates how it can be used profitably.

For your folder, check item 889-H on the Reader's Service Card below.

Visual Aid Information

Children's worker, Arnold Westphal, is offering samples of object lessons and information on chemical tricks with a gospel emphasis. The visual aids presented in the literature can be used in Sunday school and youth work.

For you free samples, check item 889-I on the Reader's Service Card below.

Free Orchids for Churches

America's "Orchid King," faced with a seasonal surplus of over one million orchids, is offering these orchids free to churches of all denominations. Have an Orchid Day in your church, with free orchids for all the ladies. For churches wishing to keep up the program, there will be a small fee to cover transportation on each shipment.

For full information on this program, check item 889-J on the Reader's service card below.

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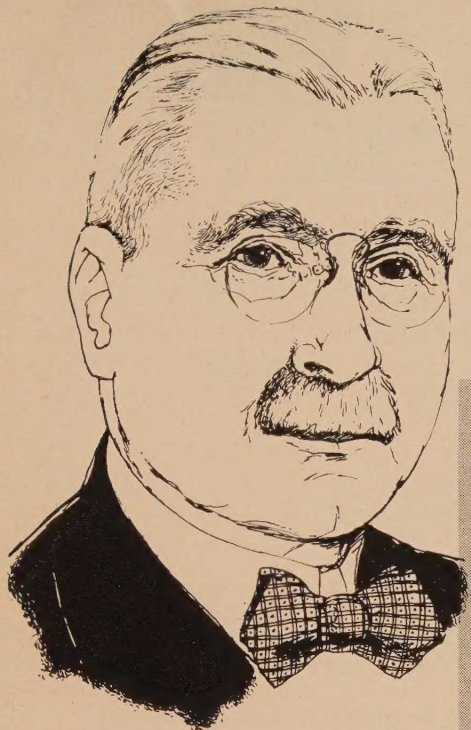
- ☐ 884-A Portable Projector

FREE INFORMATION — MATERIALS

- ☐ 889-A Family Altar Help
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- ☐ 889-I Visual Aid Inf.
- ☐ 889-J Free Orchids
- ☐ 889-K Cradle Roll Guide

How to Use This Coupon

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest and the information or materials will be sent to you without obligation.



This is the fourth in a series of
leaders of MOODY BIBLE INSTITUTE

Henry P. Crowell THE BUSINESS LEADER

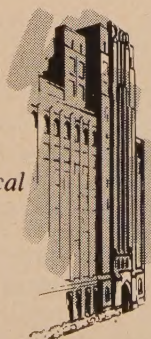
D. L. MOODY once said:

*"I am thankful to tell you that I have
some splendid men and women in the field.
My school work will not tell much
while I am living, but when I am gone
I SHALL LEAVE SOME GRAND MEN
AND WOMEN BEHIND!"*

Moody has been with the Lord for more
than fifty years, and the "grand men and
women" he left behind have, through the Holy
Spirit, guided Moody Bible Institute through
the years and kept it true to God.

Today MOODY BIBLE INSTITUTE is still
forging ahead in the path outlined by the
GRAND MEN who under God founded and di-
rected it. Its many ministries reach millions of
individuals for Christ each year—individuals
in every country of the world. But the chief
ministry of the Institute remains that of fur-
nishing tuition-free Bible training to conse-
crated young men and women who are pre-
paring for lives of Christian service—both as
full-time workers and laymen.

Interdenominational
Evangelical



After Mr. Moody's death in 1899, financial support of the Institute gradually dwindled down to almost nothing. By 1901 it was almost ready to perish . . . but then God brought Henry Parsons Crowell to the Institute. When he was elected to the Board of Trustees on April 24, 1901, Mr. Crowell was active in the affairs of two small companies which later became the famous Quaker Oats Company of which he was president for many years, and the Perfection Stove Company of Cleveland of which he was chairman of the board.

Although Mr. Crowell was possessed of great business ability, he always retained a fine spirit of humility and Christian dedication—the same spirit which caused him at an early age to pledge his life to the Lord. After his decease a paper in his own handwriting was found among his effects which said, "If my life can always be lived so as to please Him in every way, I'll be supremely happy." That was Henry Parsons Crowell's main aim in life . . . to please the Lord in every way!

MOODY BIBLE INSTITUTE received the benefit of the same great industrial skills which Mr. Crowell used to build up his great commercial enterprises, for he never deviated from giving it the same business acumen. On February 2, 1904, he was made president of the board, a position which he held until his death on October 23, 1944.

With what result? Thanks to Mr. Crowell, MOODY BIBLE INSTITUTE became a highly efficient organization with an outreach around the globe. Its policy became: build no farther than God wills . . . in other words, build only after God has provided all the money necessary to finish the job. Yes, Mr. Crowell gave liberally to MOODY BIBLE INSTITUTE. But he did not let it depend upon him. He arranged affairs so that the Institute must be supported by God's people both in his day and afterward. Right up to his last days Mr. Crowell cherished a vision of the future when MOODY BIBLE INSTITUTE would be not only a great name in Christian education, but also the perpetuator of a multi-purpose, soul-winning ministry that reached into all parts of the world with the gospel. And it was to this end that he devoted his time and his efforts so wholeheartedly.

Moody Bible Institute

820 N. LaSalle Street • Chicago 10, Illinois

Dr. William Culbertson, president • Dr. S. Maxwell Coder, dean

Rendezvous of Leaders

IT WAS A CLEAR, starry night in early June. On the 39th floor of one of Chicago's tallest skyscrapers, 30 Christian leaders, known to evangelicals around the world, were meeting together quietly. They represented world-wide missionary organizations, denominations, publications, Christian schools and services.

There was nothing very mysterious about the meeting and it wasn't exactly a secret gathering. But it was held without fanfare, without public announcement. Only ten days before, a letter had gone out from the offices of CHRISTIAN LIFE Magazine addressed to these leaders.

The letter had reminded the men of the tremendous spiritual problems confronting our country — liquor, crime, delinquency, family decay, Communism, corruption in government. Of course, the Gospel of Christ offers the true answer. And yet in the face of these overwhelming problems, evangelical Christians had been virtually powerless. In an hour when its help was most needed, the Christian church had proven sadly ineffective.

To these Christian leaders, these facts and conclusions were obvious. They were busy men, wrapped up in gospel work and shouldering huge responsibilities. But they took time out from heavy schedules and expectantly met together.

So Close to Something

On the 39th floor, the problems were reviewed and basic approaches were sounded. Certain facts were apparent to these men. Then there was a pause and in the stillness one distinguished leader voiced what all present had been feeling, "It seems we are so close to something big; but just as we approach it, it seems to elude us. I don't know if we are afraid of it or what. But if we leave now, I would feel that this meeting had been a failure to me."

Another stood. "Gentlemen," he said, "it's obvious that in ourselves is not the answer."

Another spoke, "Men, we are being forced to pray."

Others echoed the thought and the conviction grew so great that the Christian leaders were unable to do anything else but go to their knees. It was not for the purpose of concluding the gathering, but rather because they felt that there was no other way. God was speaking.

God Is Still Speaking

And God has much to say. To these leaders He is still speaking; the results of the prayer meeting cannot yet be tabulated.

Through the articles illustrated on this month's cover, we pray that God will speak to you. Dr. A. W. Tozer outlines the problem in "Can Fundamentalism Be Saved?" on page 14; the work of Lee Roberson's Chattanooga church in personal evangelism is presented in "They Invite Them To Come," page 21; the crucial situation of missions is seen in "Christians in Guatemala," page 12; and the annual Sunday school contest is officially announced, page 33. In coming months, CHRISTIAN LIFE dedicates itself to the task of so reporting that our readers will hear clearly the leading of the Holy Spirit.



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NEXT MONTH

Four separate CHRISTIAN LIFE surveys reveal a desperate, nation-wide need for specially trained workers in Christian organizations.

From the heart of Africa, eyewitnesses bring strange and marvelous accounts of a mighty revival.

Do the effects of a Sunday school contest last? The pastor of a grand-prize-winning church tells how, after two years, they're still reaping an amazing contest harvest.

The old story of a deadly church rumor takes a surprisingly new twist in next month's fiction.

MYSTERY IS SOLVED

Add New Color To Mission Message

Spark up your opening worship services with intriguing, true-to-life episodes about Santo, Boy of Argentina.

This new Mission-graph, for use on the flannelboard, was prepared in collaboration with missionaries on the field.

Missionary work comes to life as the boys and girls see how missionaries live, how they work, and the answers to their prayers. The Gospel message is given, too, as Santo—a native boy—is won for Christ.

Ten episodes are presented with 12 pages of colorful, die-cut, suede-backed figures. Price is just \$2.25.

Order from your favorite dealer, or Scripture Press.

REVEAL HOW PUPILS ARE WON TO CHRIST

Amazing stories of how Sunday School pupils are won to Christ through reading Power and My Counsellor—Sunday School papers—have come to light recently.

"It was partly through Power that four of our family were saved in 1952. After my eldest brother accepted the Lord Jesus at a Christian friend's home in Vancouver, he used to come home and witness to us five. We couldn't understand his witnessing very well at first. But he used to bring home Power and we all loved reading them as the stories were so real."—Port Coquitlam, B.C.

"Praise God, Ken has been saved! One Sunday night Ken's wife went to church and Ken stayed home with the little ones. He began to read the story on the back of Power about the unsaved husband who heard how he would be separated from his Christian wife. He began to weep uncontrollably, and then right there gave his heart to Christ. Once again you, too, can praise God for the ministry of Power."—Pastor, Fremont, Ohio.

FIND WAY TO INCREASE SUNDAY SCHOOL ATTENDANCE

News Flash

Just off the press are four brand new teaching aids:

- New quarterly Nursery Course for 2 and 3-year-olds—"Debby and Dan Go to the Nursery Class"
- New Junior Pupil's Manual—new larger page size, color illustrations throughout, larger type, more variety
- New Intermediate Pupil's Manual—new pocket size, more pages, greater variety, color illustrations
- New Mission-graph—Santo, Boy of Argentina—colorful, suede-backed figures for flannelgraph \$2.25

\$2,000 To Be Given Away

The Scripture Press Sunday School Idea Contest offers you an opportunity to share your successful ideas with others, and at the same time win a substantial cash prize for yourself.

Use these lazy summer days to write up your ideas for Sunday School lessons, Young People's programs, special day programs, hand-work projects, or Junior church plans.

Contest closes September 1. Write today for full information.

The secret to building Sunday School attendance has puzzled many pastors and Sunday School superintendents. They recognize that a strong Sunday School means a growing church.

Testimonial letters from pastors and Sunday School superintendents using the famous ALL-BIBLE GRADED Sunday School lessons provide the clue to the mystery. Thus today more churches are seeing attendance boom when they use ALL-BIBLE lessons.

"My Sunday School greatly appreciates your lesson material. It has caused a real increase in interest and also in enrollment."—B.C., Canada

"I (and others of our church) have witnessed the almost phenomenal growth of Sunday Schools that have adopted the Scripture Press system of lessons."—Ontario, Canada

"My Sunday School class has grown since your Junior quarterlies have been used. The children really love them and are reading their Bible daily."—Alabama

Other letters are included in the free book offered below.

THIS COUPON WILL BRING YOU THE COMPLETE STORY

CLIP AND SEND TODAY!

I'm particularly interested in the following:

CRADLE ROLL ☐ NURSERY ☐ BEGINNER ☐
PRIMARY ☐ JUNIOR ☐ SENIOR ☐
INTERMEDIATE (Jr. High) ☐ ADULT ☐
SUNDAY SCHOOL IDEA CONTEST ☐

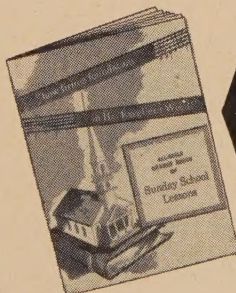
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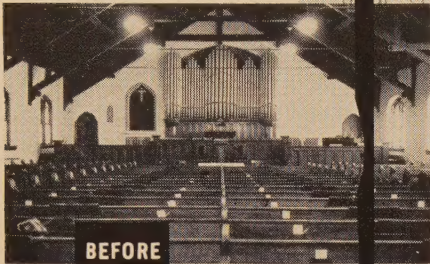


Scripture Press

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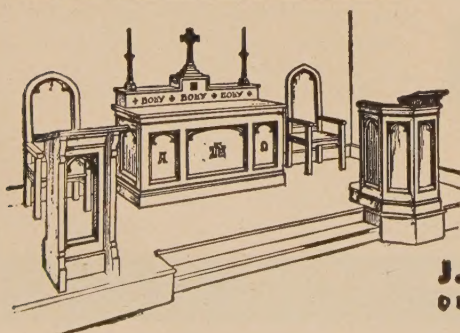
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Curious

I am certainly curious where you got the information about me that appeared in "News, People and Events" in the May issue of *CHRISTIAN LIFE*. It was completely accurate, too.

New York, N. Y.

HAROLD VOELKEL

■ To News Editor Wes Hartzell, goes the orchid.—Eds.

Serious Problem

The article in the June *CHRISTIAN LIFE* entitled, "Handicapped Children Can Be Helped," is a most interesting and practical approach to a most serious problem, mental retardation. Irene Klingberg is to be commended for this fine treatment. Surely it will prove helpful to hundreds of Christian workers across the country.

Uniontown, Pa.

CLYDE K. LANDRUM, Pastor
First Brethren Church

Have enjoyed reading "Handicapped Children Can Be Helped" by Irene Klingberg. I am a teacher of a class of ten severely retarded children. . . Christ Lutheran Church of Monterey Park has given this class space for the past three years. Monterey Park, Calif.

MRS. MAXINE M. HINDT

I certainly appreciated your article, "Handicapped Children Can Be Helped." It certainly is true they *can* be helped. We need more articles such as this to awaken people to the need.

Tyndall, S. D.

MRS. A. V. SLAMA

Mrs. Klingberg's article was very informative and challenging. Would like to see more on this neglected ministry.

Memphis, Tenn.

GEORGE MARTIN

I found the article excellent and interesting.

Albany, Ga.

MRS. DOROTHY G. FARRIS

Any Volunteers?

Could you tell us of someone who might be able to use back issues of *CHRISTIAN LIFE*?

Wichita, Kansas

MRS. DELTON L. PATTERSON

Another Vote Cast

Would like to cast my "vote" in the discussion centering around the movie, *Martin Luther*, which you so ably offer in our May issue. One fact emerges sharply distinct: Mr. Endress and the Lutheran Church Productions are to be highly commended for producing a picture of such top professional quality that it can compete successfully with Hollywood for the interested attention of the moviegoing public. The Lutherans have shown the way for the rest of us to "get going" on the wealth of magnificent material in our church history and our Bibles to produce similar movies for release in theaters first.

Memphis, Tenn.

ROGER HEIDELBERG

I have just seen your May issue and

CHRISTIAN LIFE

have read the article about the *Martin Luther* film. I enjoyed it very much and it certainly approaches matters from a point of view that's different. I just felt a little let down that only seven persons said, "Christians should see it now." New York, N. Y.

HENRY ENDRESS, Exec. Dir.
Lutheran Laymen's Movement

Philippine Church

Inquiries have come from many quarters concerning "Revival and Reformation in the Philippines" (April) and the work of the Orient Crusades in the Philippine Independent Church, known locally as the Aglipayan Church . . . The Aglipayan breakaway from Rome was a patriotic breach, not a reformation; Bishop Aglipay founded a Catholic sacramentarian sect which differed only in name and Papal leadership from Romanism. The movement lost momentum when the United States Government forced the Aglipayans to turn back to the Roman Church all church buildings and property they had taken over, and it has been a poor and struggling Catholic sect ever since. The sect has from the beginning been Unitarian in theology, strong evidence that the movement was not "in the pattern of Luther." . . . The Aglipayan Church, after a wistful search of many years' duration, finally found a Catholic church body willing to restore its apostolic succession and priestly authority, lost in the break from Rome. In widely-advertised ceremonies, the American Episcopal Church laid some bishoply hands on leading Aglipayan priests, and bestowed the coveted blessing. Before the act of bestowal, the Episcopalians required that the Aglipayan Church make the changes mentioned in the article: You adopt the Trinitarian statement, denounce the Papacy, stop worshiping the Virgin Mary, and we will give you apostolic succession by laying hands on your leaders. Is this the genuine spiritual movement claimed in the article, which made no mention at all of

(Continued on page 8)

Christian Life

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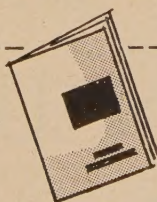
Mrs. L. smiles contentedly as she is handed her latest Moody Bible Institute Annuity certificate by Mr. Carl J. Frizen, Stewardship Department. And she has reason to smile! She is assured of a generous, dependable income for the rest of her life.

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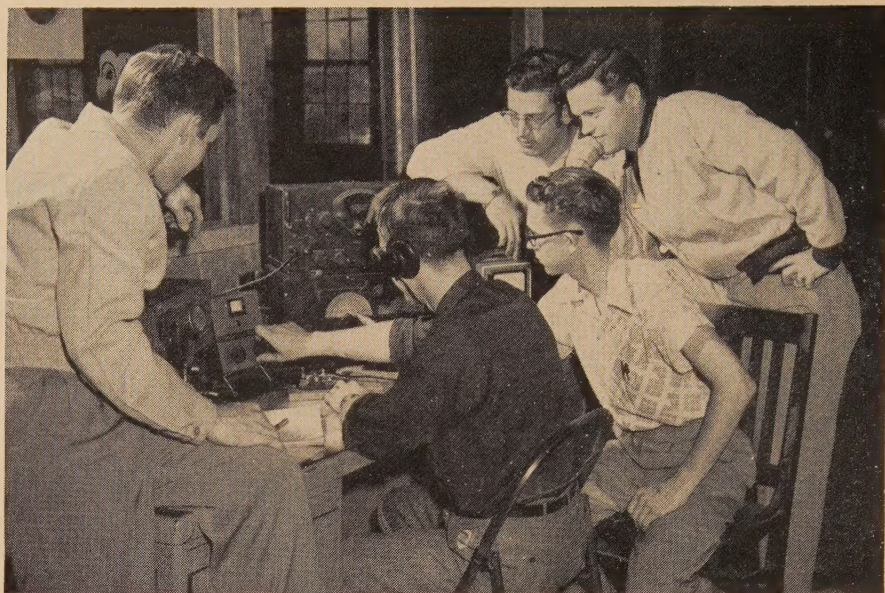
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CHRISTIAN LIFE PROFILE

Journey from Communism

Mrs. Birney Turns Marxist Zeal Over to Jesus Christ

AMONG the many Americans who, it now appears, had "round-trip" tickets into Communism, none ever rode both ways with more enthusiasm than Mrs. Helen Wood Birney.

And she offers — as some other former Communists do not — a Christian antidote to the Marxists' spiritual poison: "The church has to recapture the vision of 'go out into the highways and byways and compel them to come in.'"

A staff member of the Christian Anti-Communism Crusade, she has given significant testimony before Congressional committees investigating subversion, although she modestly admits that "Sen. McCarthy probably doesn't even know I exist."

The Crusade is a new organization formed a little more than a year ago to enlist the forces of Christianity in the fight against the Reds.

A portly, dedicated woman, she still suffers from the effects of frozen feet incurred during her 25 years of leading strikes, riots and generally making trouble on behalf of her Communist masters. She also lists among her scars of Communist battle a fractured skull. It was received from a policeman's billy in Sioux City, Iowa, in 1934. Mrs. Birney was leading a strike of relief workers at the time.

These wounds have not interfered with her capacity to work for Christ with even greater enthusiasm. She addresses an average of three meetings a day, with crowds in some upwards of 1,800.

She has lectured at military bases and in civic club meetings — in addition to churches. And frequently her former friends among the Reds scrawl the words, "Mrs. Judas," in chalk on the sidewalks outside. They have also called her "J. Edgar Hoover's paid spy."

As a Red she was former district organizer for the Party in Rocky Mountain states and later International Labor Defense Organizer in the mid-western states.

Quiet-voiced, matronly and friendly, Mrs. Birney looks much more like an unadventurous housewife than a political warrior.



HELEN BIRNEY

She was born Helen Demark in a southern Minnesota village, youngest of three daughters of a butter maker. The father was not religious. He took little interest in the girls, particularly after their mother died when Helen was three years old. Helen was bed-ridden with polio at the time and was sent to live with an uncle — a doctor who adored her and lavished on her the affection lacking in her own father.

In 1931 as the Great Depression deepened, Helen came to Chicago. She found scenes that were to deepen still further her resentment against society. She said, "In Bug House Square I talked to a former university professor who sat huddled with newspapers wadded underneath his coat for warmth, and tied around his legs to keep his feet from freezing. I talked to prostitutes in the streets and saw others in the morgue who once had been clean girls and had come to the big city for the express purpose of helping mother, dad and the children back home in some rural community."

She saw too a mother and her child who had been found frozen to death while sleeping behind a billboard. Such scenes led her into Communism.

The enthusiastic Helen was an unpaid worker and was compelled to hitchhike to various trouble spots to lead strikes, protest imprisonment of Negroes and generally make trouble where unrest, prejudice or distress was prevalent. One winter she hiked 3,000 miles on such trips. Sometimes she'd start out for distant cities in zero

weather with as little as 20 cents in her possession. She says, "If only Christians could match the kind of zeal that a Communist functionary has, they could win the world."

The break came with the Party after she found its vaunted friendship for the downtrodden was a fraud. She defied the leaders once to spend Christmas with her sister. She defied them again to go to the defense of a Negro youth she felt was unjustly accused of murder in Iowa.

Called on the carpet for this disobedience, she proceeded to tear up her party card in front of her inquisitors. She said, "Earl Browder tried to make amends. He rebuked those who had called me before them and said I was 'a heroic and faithful exponent of true bolshevism. . .but all the tinsel was out of the flattery. I didn't go back.'"

She married another of "Old Man Adam's bitter children," after the break. He was an alcoholic. She said, "He might have been a great musician, had he not been lost in the welter of his own weakness."

In a climax of frustration she broke down and had to be hospitalized. While there a church group one day came through the hospital singing, "Take the Name of Jesus with You." Helen, raging in her bed, threw her rosary across the room at them.

Two weeks later her husband died in an accident. She learned after the funeral that he had accepted Christ in a skid row mission not long before. She said, "God did a work in me almost simultaneously, for a precious minister of the Gospel came to the house where I was staying and opened the Bible to me."

As a result, Mrs. Birney ever since has believed in personal evangelism. She says, "According to God's Word we are all told to serve as His ministers, carrying the Bread of Life to every human being." END

NEWS — Continued on page 57

- ★ Churches Say Amen to Segregation Ban.
- ★ New Persecution Hits Greek Evangelicals.
- ★ Presbyterians Vote for Merger.
- ★ India Missionaries Say "No Hindrance".

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(Continued from page 5)

the Episcopal factor, and implied that the doctrinal alterations in 1947 were steps of reformation? . . . It is painfully significant that the urging to enter came from Philip-pines' outstanding modernistic pastor, and that this fact concerning Dr. Sobrepena is not even mentioned in the article . . . Crusaders are allowed to preach in Aglipayan pulpits — when they wear the robes of Aglipayan priests! We rejoice at the prospect of the distribution of millions of Scripture portions which is to be carried on among Aglipayans. Still, must Christ be dishonored in the cause of spreading His Word?

Manila, P. I.

BERNARD M. BANCROFT
Association of Baptists
for World Evangelism

* * *

We have appreciated the coverage given to our organization as it has resulted in much prayer support. We believe that God is planning even greater times of harvest just ahead and we will be keeping you informed as to the developments as they take place.

Los Angeles, Calif.

ELLSWORTH CULVER
Orient Crusades

Living Testimony

Concerning Dae Sia Long, who was raised from the dead (see CHRISTIAN LIFE, September, 1952), this is another example of God's great grace. God thus used this ignorant carpenter to ring the bell, bearing witness to the soon coming again of Christ. The Lord thus is stirring up some to repent and believe. Mr. Dae Sia Long is still alive. His body and spirit are strong. The Lord has given him and his wife a baby girl, their fifth child. The grace and power of God are in his life; thus he is a testimony to the grace of God and a blessing to others.

Bangkok, Thailand

LEE NGIAP SEW
Chinese Presbyterian Church

How to Find Peace

WHAT are you worried about? Do everyday problems engulf you and leave you dismayed and frustrated?

Then you need Someone bigger than yourself. You need Someone Who can cope with the problems of life adequately.

Certainly with the world confusion and turmoil pressing closer and closer day by day, no one is qualified to face each day alone.

But the Bible tells of One Who can "deliver them, who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

It says that "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

You can experience peace in your heart by trusting in Jesus Christ as your personal Savior. We will be glad to furnish further information, if you will write "How To Find Peace," Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.



No Thanks—we don't drink.

Bob and Sue are examples of a rising new group among our young people—young people who are saying, "No thanks . . . we don't drink." And this group is growing month by month and year by year.

There's a reason. The pendulum has swung. Young people have been seeing with their own eyes what alcohol is and what alcohol does in America. It's not the pretty picture often seen in the multicolored ads. Youth is getting fed up with what it sees. America is getting fed up. Since 1933, sales of beer, wine and whiskey have zoomed. High pressure advertising to the tune of hundreds of millions has pounded away at the American people, and much of this advertising is slanted at youth.

With this increased advertising and sales, tragedies caused by alcohol have mounted . . . the broken homes, the brawls, the industrial accidents, the cases of hopeless addiction, the skid row derelicts that roam our cities, the suicides, the murders, and the traffic accidents involving drinking that yearly take more than 8,000 lives and injure 200,000.

And we advertise and promote the product that does these things. Have we no conscience? No heart? Many sincere people believe Congress should greatly restrict or stop liquor advertising. Many others feel it wise to patronize those who have no part in it . . . like this great newspaper, the Chicago Daily News, which accepts no liquor or beer advertising . . . like the restaurants that have no liquor licenses, and others.

Young people like Bob and Sue are idealists and they're smart. They know that drinking doesn't pay; that it's smart to abstain; that many of our best known athletes, politicians, and business men abstain, and believe it the wisest policy . . . they've found you don't have to drink to be a success!

Young men and women like Bob and Sue know that the social misfit, not the well adjusted . . .

person, needs his glass crutch to face his social and other problems . . . that no one can predict in advance who will become an alcoholic through social drinking . . . that no one knows when alcohol will trigger emotions and start a fight or will sparkplug antisocial desires . . . that no one can predict when a social drinker will become a killer at the wheel of his motor car . . . and that many a killer at the wheel has had but one or two drinks.

These young people are setting goals for themselves. When they pass from this scene they want to leave behind the marks of a great soul . . . not a big heel.

We're for Bob and Sue—Are You? Also, we want to help those young people who may be confused by alcohol advertising . . . who may wonder if it's smart to drink. Here's where you come in. Think of the example you set. Remember the wise words . . . "Be Careful of the life you live . . . you may be the only Bible some people will ever read."

And here's some good news! Bob has found that "It pays to Abstain." He's found if you don't drink . . . you're a Preferred Risk and can buy auto insurance at a saving up to 25%. In 1946 temperance and insurance leaders formed the Preferred Risk Mutual Insurance Company . . . the original non-drinkers insurance company . . . for the exclusive purpose of writing auto insurance for people who don't drink.

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GUY LIBBEY

United Tent Crusade, Wadena, Minn., July 25-Aug. 8; Alliance Tabernacle, Winnipeg, Canada, Aug. 15-29.



RALPH WILLIAMS

Mason City, Iowa, Aug. 9-14; Lyle, Minn., Aug. 29-31.



MR. AND MRS. LESTER PLACE

Lake Ontario Bible Conf., Lycoming, N. Y., July 26-Aug. 1; Highland Lake Bible Conference, Highland Lake, N. Y., Aug. 2-8; Tri-State Bible Conf., Port Jervis, N. Y., Aug. 9-15; Pinebrook Bible Conference, Stroudsburg, Pa., Aug. 16-22.

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At state fairs Stanley Powell sells candy and gives away gospel tracts.

Christian Candy Man

by Roger Heidelberg

SHOULD you find yourself on the midway at some of the larger state fairs you may be surprised to hear the strains of "I'd Rather Have Jesus" or "The Holy City" rising above the insistent chant of the "barkers" or the raucous din of the shows.

The chances are you'll find it coming from a salt-water taffy concession operated by Stanley Powell. In the bag or box of taffy he may sell you you'll also find a sound gospel tract.

Mr. Powell was operating a carnival candy business when he was converted at Springfield, Ohio, under the preaching of Dr. Robert Wells in the fall of 1947.

"I knew the Lord wanted me to keep busy," Powell says, "and I could certainly see a marvelous opportunity for a Christian testimony on Fair midways, provided, of course, I would be operating an honest, clean business myself."

At the start Powell was in partnership with a man who was not a Christian. Nothing seemed to go right. He felt led to buy out the man's interest, dissolving the partnership. No sooner had he done so than business began to pick up!

At first he tried to operate on Sundays. "I argued with myself that the benefits to be gained by providing a Christian testimony for the huge Sunday crowds would justify my violating the Lord's day.

"But I soon discovered," he smiles ruefully, "that when you violate God's Word, you just don't have a Christian testimony."

Now he closes his concession tight on Sundays; and God has given him a real witness to the show people.

"I tell them," Powell explains, "that my God doesn't want me working on His day. By honoring Him I get mine in six days, so I not only make as much as they do in seven, but I get one day a week off besides!"

Such a testimony is certain to draw the fire of opposition. "I've had them cut my power wires," Powell shrugs, "a dozen times in one booking at Camden, N. J."

At the Ohio State Fair tomatoes were thrown at him. "Didn't get hit," he grins, "just splattered a little!"

The major disadvantage Powell sees to his work is that it keeps him away most of the summer from Springfield, Ohio, where his fine Christian wife and two small sons live.

So, if you should be attending the state fairs of Illinois, Michigan, Ohio and points south, or the Holland Tulip Festival, listen for Christian music and a Bible message whenever you pass a salt-water taffy concession.

You'll enjoy meeting Stanley Powell, a Christian candy man who offers, as he puts it, "the sweetest story ever told!"

END

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Christians in Guatemala

Headlines echo the concern of America over Guatemala's crisis, but evangelical activity, long vigorous there, also awaits the outcome.

by Val Clear



Target for attacks was Jacobo Arbenz.

GUATEMALA, accused as the bad-boy of Central America has been gaining ample publicity, mostly bad, in recent months. Seizures of foreign concerns, Communist infiltration of government shipments of arms from Iron Curtain countries and dictatorial controls have all made headlines and evoked much editorial comment. But the untold story is: "How does all this fuss affect evangelical activity in Guatemala?"

To get the answer to its readers, CHRISTIAN LIFE asked me to report on the Guatemalan situation.

Here is the background: In May the government of Guatemala was engaged in discussions with the Grace Steamship Company regarding the expropriation of the Company's extensive facilities in the important port of San Jose.

In April an official announcement had named a figure for compensation so low that the United States government has formally protested. This action follows similar actions directed

against the United Fruit Company, the largest financial interest in Guatemala.

Recently the Caracas Conference was highlighted primarily with a verbal duel between John Foster Dulles and Guillermo Toriello, foreign secretaries of the United States and Guatemala. Dulles sought to make an issue of the allegedly Communistic control of Guatemala.

The President of Guatemala had been in office for three years. During that period Communists gained increasingly important positions in his government. Then came the revolution, the rapid turnover in administrations and the ousting of the Communists.

The United States government was especially concerned with Communist infiltration of Guatemala, for a Communist government there would mean unfriendly air bases within striking distance of the militarily vital Panama Canal.

Evangelicals, likewise, have a great stake in Guatemala. The evangelical movement in Guatemala has been vigorous and successful for many years.

In mid-June, Arbenz' troops readied themselves for the impending invasion by the anti-Communists, led by Castillo Armas.



Whatever happens to the government there not only affects the evangelicals there, but indirectly affects the work of the Gospel throughout Latin America.

To anyone familiar with the evangelical cause elsewhere in Latin America, Guatemala comes as a most gratifying surprise. Probably nowhere else south of the Rio Grande has the Gospel been preached with such freedom and evident success. One missionary estimates that roughly one in ten of the *ladinos* (Spanish-speaking Guatemalans) are related in some degree to an evangelical church, about four times the ratio for Latin America as a whole. Extensive work is being carried on among the primitive Indian population, as well. In the capital city, preaching services are held in about 50 places, which is more than the total number of Roman Catholic churches. Some of these are small groups of believers, but it is from such that large congregations have grown.

On a Sunday during the Caracas Conference the writer sat in an adult Sunday school class of more than 300 persons in Guatemala City. At least two Sunday schools in that city consistently run over 600 in attendance, and there are other congregations which compare with average-size churches in the States. One church, Iglesia Biblica, has twice made very successful showings in the CHRISTIAN LIFE Sunday School Contest. In a recent series of meetings in the Olympic Amphitheatre, crowds continued coming for two weeks, frequently filling the 3,000 available seats. This was a union meeting in which most of the evangelical groups of the city cooperated, including the growing Pentecostals. In traditionally Roman Catholic Latin America these are novel and thrilling victories for evangelicals.

The evangelical movement in Guatemala had an interesting and unusual beginning. About the middle of the 19th century, a mountain Indian boy came to the capital for an education. He was slighted and spurned by the blooded aristocrats so painfully that he resolved to eliminate them from the social and political scenes. He fled to Mexico, organized a revolutionary army, successfully invaded the capital, and became the military dictator, Justo Rufino Barrios.

The story goes that he was at a banquet one evening, seated beside a North American lady, and recounted for her the numerous reforms he had effected, an impressive list. Finally he asked, "What else can I do for my country?"

She replied, "Send for a Protestant missionary."

Barrios did just that. In 1885 he



Iglesia Biblica in Guatemala has been successful in the Sunday School Contest.

asked the Presbyterians to send a missionary and he furnished an armed guard for him — a necessary precaution — while he made his evangelistic calls. From that time until 1944 Guatemala had a succession of military governments, but each of them curiously maintained a highly tolerant view toward the evangelical forces. In 1944, when the movement to overthrow the government developed, the evangelicals mistakenly feared that it was clerically inspired; but even under the ensuing presidency of Arevalo, they had a generous degree of freedom.

During these seventy years of evangelical witness in Guatemala, two names stand out as stalwart pioneers of a faith entirely new to and bitterly resisted by the people of Guatemala: the Presbyterian's Edward Haymaker and

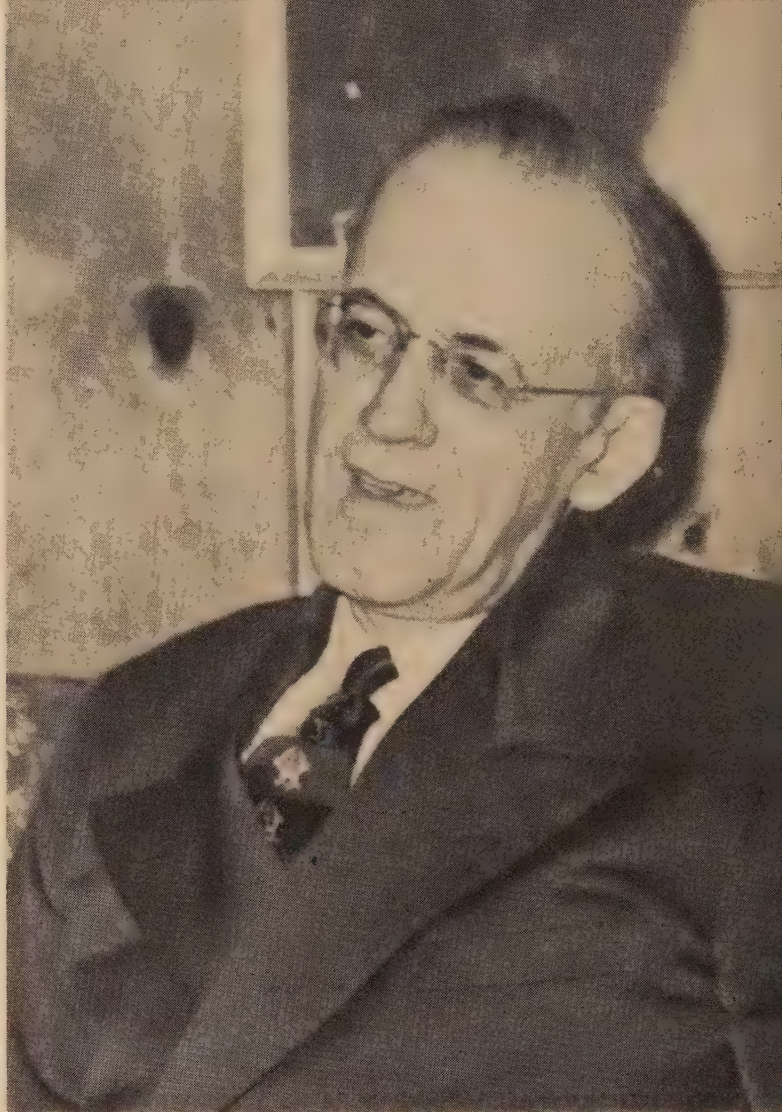
the Central American Mission's A. E. Bishop. Without their patient service and profound wisdom, the evangelical cause would early have forfeited the tolerance which the governments made effective.

In the fall of 1950 Col. Jacobo Arbenz was elected President of the Republic and took office in the following spring. As if to dramatize the distinction between Guatemala and other Latin American countries, where a constitution prerequisite for the presidency is sometimes membership in the Roman Catholic Church, Col. Arbenz was baptized as an infant in the Presbyterian Church in Quezaltenango. The President is quoted as having said that he could never get away from the attitudes and values learned in the evangelical school there. (Continued on page 66)

Can Fundamentalism Be Saved?

by Dave Enlow

**A. W. Tozer, evangelicalism's
penetrating analyst, shakes a stern
finger at today and
traces a possible bright tomorrow.**



"Your true ambition should not be success but saintliness."

"WHY aren't we seeing the power of God demonstrated today as in the first century?"

This and other equally pointed questions asked frequently in evangelical Christian circles augur well for the future of fundamentalism, in the opinion of one of America's staunchest champions of the "deeper life."

Dr. A. W. Tozer, outstanding spokesman of the Christian and Missionary Alliance, author of *The Pursuit of God* and other books, editor of *The Alliance Weekly*, and pastor of the Southside C&MA Church in Chicago, answered questions for *CHRISTIAN LIFE* regarding the future of fundamentalism.

In addition to his writing and preaching ministry, Dr. Tozer is heard every Saturday morning in "Talks from a Pastor's Study" over Moody Bible Institute's WMBI. He also has been heard widely in Bible conferences and is recognized by many as one of fundamentalism's most original thinkers.

Question: Dr. Tozer, what significance do you attach to the growing discontent of evangelicals with the present spiritual depth of believers?

Dr. Tozer: I believe it is a healthy revolt against the cold textualism characteristic of fundamentalism for a quarter of a century or more. You see, several converging forces met to determine the attitudes and temper of fundamentalism. The strong emphasis on dispensationalism, for instance, which started out to "rightly divide the word of truth" ended up by creating an army of cookie-cutter believers, all repeating each other without any independent thought and without much need for the illumination of the Spirit.

The French naturalist, Faber, told of his starting a number of army worms around the rim of a jar. They followed each other blindly for days, each one dimly seeing the one ahead of him and following without question. After days of getting nowhere, they began one at a time to fall off the edge of the jar and perish. Fundamentalist leaders, like these army worms, have for decades been following each other around the rim of their own little jars, each one afraid to step aside or hunt any new direction for himself, each slavishly following the other.

And it so happens that the emphasis has been away from the "deeper life," the Spirit-filled life, the life hid with Christ in God. The spiritual content of fundamentalism has been lowered. But, encouragingly, some people are growing discontented and are demanding bread instead of a stone. If there are enough of such people and if they speak out, it could mean healthy revival in the church of Christ.

Question: You mentioned that the current emphasis is away from the "deeper life." Dr. Tozer, exactly how would you define "deeper life?"

Dr. Tozer: Simply, it describes a life deeper than some other type of life. Actually, it means a spiritual life with an intensity of purity and fruitfulness far in advance of that of the average Christian life. It involves complete separation from the world, not only in practice but in spirit, and a full devotion to God without reservation.

Question: How is this "deeper life" obtained?

Dr. Tozer: I believe it is the result of a crisis rather than a slow growth in grace. The emotional content of this

crisis varies with the individual. However, the main point is not the degree of emotional experience, but the fact that the experience actually has taken place.

A fine Old Testament example may be found in the life of Jacob. He met God in the waste, howling wilderness. His encounter was real and to some degree satisfying. Then after wandering for 20 years, during which time he was up and down, sometimes victorious but mostly in defeat, he met God again at Peniel. This second crisis resulted in a complete moral and spiritual transformation that stayed with him for the remainder of his days.

Question: Dr. Tozer, what specific steps would you suggest for the earnest seeker after the "deeper life?"

Dr. Tozer: I have never been much for "steps" in the Christian life, though they may be useful to some people. For the most part, my method has been simply to plunge in on the promises of God and let God take care of the "steps." I would, however, make a few recommendations to anyone seeking a more satisfying and more God-possessed life than he now enjoys.

First, determine to take the whole thing in dead earnest. Too many of us play at Christianity. We wear salvation as a kind of convention badge admitting us into the circle of the elect, but rarely stop to focus our whole lives seriously on God's claims upon us.

Second, throw yourself out reck-

lessly upon God. Give up everything and prepare yourself to surrender even unto death all of your ambitions, plans and possessions. And I mean this quite literally. You should not be satisfied with the mere technical aspect of surrender but press your case upon God in determined prayer until a crisis has taken place within the life and there has been an actual transfer of everything from yourself to God.

Third, take a solemn vow never to claim any honor or glory or praise for anything you are or have or do. See to it that God gets all honor, all the time.

Fourth, determine not to defend yourself against detractors and persecutors. Put your reputation in God's hands and leave it there.

Fifth, mortify the flesh with the affections and lusts. Every believer has been judicially put to death with Christ, but this is not enough for present victory. Freedom from the power of the flesh will come only when we have by faith and self-discipline made such death an actuality. Real death to self is a painful thing and tends to reduce a man in his own eyes and humble him into the dust. Not many follow this rugged way, but those who do are the exemplary Christians.

Question: What do you feel would do most to awaken the church from its complacency?

Dr. Tozer: A great Christian of nearly 300 years ago, Nicholas Herman of Lorraine said that in his early Chris-

tian life he determined to cut through the tangle of religious means and "nourish his heart on high thoughts of God." I have always treasured that expression.

A cultivation of God through prayer, humble soul-searching and avid feasting upon the Scriptures would go far to awaken the church. As long as God is considered to be very much like the rest of us, except a little higher and a little greater, there won't be any great amount of holy fear among church people.

In my opinion, the great single need of the moment is that light-hearted superficial religionists be struck down with a vision of God high and lifted up, with His train filling the temple. The holy art of worship seems to have passed away like the Shekinah glory from the tabernacle. As a result, we are left to our own devices and forced to make up the lack of spontaneous worship by bringing in countless cheap and tawdry activities to hold the attention of the church people.

Question: Where is fundamentalism falling farthest short today?

Dr. Tozer: I believe current fundamentalism is falling short in its attitude toward God, its attitude toward the world and its attitude toward sin.

I have been hurt and shocked continuously by the levity displayed toward God by many supposed followers of Christ. Worldliness has become epidemic in fundamental circles. Although



"Death to self is a painful thing." "Our fundamentalist leaders have been slavishly following each other around."

we still condemn worldliness, we have redefined it to mean something different from what it meant a generation ago. We are so afraid of being narrow that we have opened our doors to worldliness. Of course, this leads only to spiritual tragedy for everyone.

Question: Do you feel that fundamentalism is progressing, standing still or retrogressing?

Dr. Tozer: In my opinion fundamentalism has been retrogressing rapidly during the last 20 years. That retrogression has been speeded up tremendously since World War II. It would not surprise me if there should yet come a sharp division in fundamental ranks, springing not out of doctrinal differences so much as out of methods, practices, objectives, techniques and particularly out of the difference in spiritual attitudes.

Popular fundamentalism has been selling out to the worldly spirit and worldly methods to a point where Hollywood now has more influence on fundamentalists than Jerusalem ever had. Fundamentalist youth take for their examples not the saints of old but the stars of today. The chaste dignity billyism wholly unworthy of our Lord Jesus Christ.

Question: Are there any encouraging and sparkling purity of true Christianity has been displaced by a cheap hill-signs on the spiritual horizon?

Dr. Tozer: Yes, most encouraging is the increasing number of dissatisfied

and dissenting believers thoroughly sick of the cheap and tawdry religion currently promoted in the name of New Testament Christianity. These believers might turn out to be the new prophets to our day. They are numerically in the minority, but their power might yet prove to be great enough to bring a change for the better among the gospel churches, unless—as stated before—God is forced to desert the great mass of worldly fundamentalists and raise up something nearer to His own heart.

Question: What, in your opinion, comprises genuine revival?

Dr. Tozer: Revival may occur on three levels. There is community revival such as under the preaching of Jonathan Edwards in New England and Charles Finney in the Midwest. These revivals jumped over denominational lines and affected whole towns and cities. The temper and attitudes of the people were radically changed. The moral standards were raised and the churches prospered spiritually and numerically. So far as I know, nothing like this is occurring now in America.

Revival may occur in the local church, too. When a fair percentage of the members of any local church begin to pray more, lead holier lives, love each other more fervently, serve God and their fellow men with greater zeal, and seek to be holy and Christ-like, then you have revival on the church level. I am happy to say this does occur sometimes.

And revival may occur in the individual believer's life. Wherever a careless, fleshly Christian suddenly pulls his life together, turns on himself and seeks the face of God in penitence and tears, you have the beginning of a personal revival.

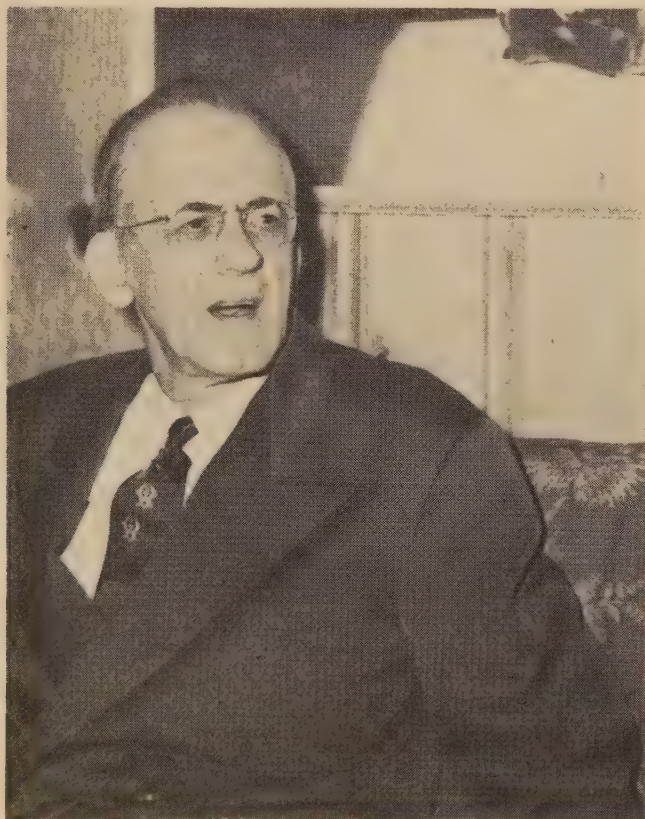
Question: In what way can Christian editors, missionary societies, and other Christian organizations best contribute to genuine revival?

Dr. Tozer: Let me answer this question in three parts. Christian editors can help to bring about revival by refusing to pander to the carnal tastes of the religious public and going on a holy crusade for a purified church. This may cost some circulation and it may cut down on advertising revenues, but if the editors have the courage to follow Christ all the way, they can be a powerful instrument of the Holy Ghost to bring about real revival.

All missionary societies and all missionaries must accept New Testament standards in all things. It is a waste of time and money and human energy to promulgate a decadent Christianity among the heathen. We have no authority to carry anything to the heathen except the message and teaching of the New Testament.

Christian organizations can best contribute to genuine revival by following the methods of the New Testament instead of the methods of big business. Some organizations feel that they can

(Continued on page 74)



"Worldliness has become epidemic in fundamental circles."



"Publicity is not a substitute for the power of the Spirit."

Abiding in Love

by Victor Wierwille

**Here's the secret: how
your soul can
rejoice and your service
can blossom**

IF YOU are a Christian, you have only one problem. As you study and analyze every problem in your life, you will see each one dissolve into one great decision—your choice to abide in Jesus Christ.

Evidence of this union with Christ is seen as the Christian perpetually gives Christ's love to others. "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

People who do so-called spiritual work and render so-called Christian service in an unloving spirit are dry, uninspired and dull. But the Christian who abides in Christ may wash dishes or dirty clothes or plow with a mule in the new ground and do it all in love with joy and happiness in Christ.

Since God is love, you have to abide in love, go in love and do all things in love in order to abide in Him. When you get out of love, you get out of Him. When you repent and get back in love, you get back abiding in Him. You get back where you went out. Any service rendered in any other spirit but the spirit of love is never Christian service.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). The secret is abiding in Jesus.

Paul Moody, youngest son of Dwight L. Moody, recalls his most precious memory of his father. It was on a night after the evangelist had been somewhat severe on the boy. After little Paul had retired, he felt a large hand upon his head and his father was there asking his forgive-

ness. The love test is the test of all tests.

A Georgia farmboy, who later became a Methodist preacher, was so happily converted that he was essentially walking in glory while out in the field plowing with old Betsy. She wanted to bite off a peach tree and he was determined that she should not. While he was not looking she did. The boy became angry. He jerked the bit out of her mouth and unmercifully beat her. Immediately he felt himself go spiritually dead. The contrast with being spiritually alive was so painful to him that he threw himself in the furrow behind the plow asking God to forgive him. Nothing seemed to happen until he arose and threw his arms around the old mare and asked her forgiveness. Then he went back in more glory than before.

Through anger he got out of love and through repentance to God and to the old mare he was put back in more love than before the offense.

The place you get out of love is where you must get back in. If you have violated the spirit and law of love in dealing with your wife, you will have to repent to her as well as to God. You could not be sweet enough to all the other women in the world to get back.

This is illustrated in mathematics. Whenever you make a mistake the

correction has to be made back where the mistake was made. You might be correct in all the rest of mathematics, but you will never be happily at one with mathematics until correction is made at the point of error.

To correct mistakes and to ask forgiveness demands humility. But if you want to abide constantly in Him, it is necessary that you humble yourself as a little child at the feet of Jesus.

At the place of utter humility you enter in. Then you are at exactly the place where you belong and are given exactly the work that you can do best of all.

In union with Jesus everything clicks. You hardly have to do things. They seem to do themselves. The right ideas come at the right time, the right people are met at the right place and time and everything simply works in perfect order.

This is wonderful. In fact, it is so wonderful that you are forced to tell others about your Savior. Unless you *must* tell others, you really have nothing worth telling the world. For instance, if you have to pay a man to get him to preach, it would pay you to pay him not to preach for he really has nothing worth listening to. Even so, the thrill and delight of constant abiding in Christ will force you to witness.

Like Jesus, you must delight above all else in doing the will of the Father. When you love and do what you should be doing, you are essentially in Heaven no matter how much hell there may appear to be around you.

Entering and abiding in Him re-
(Continued on page 78)



Project 4

Counteract 20th Century tensions with Christ controlled living.

Between Lemuel Scoggins and the Warners flowed a rippling trout stream. But that stream had been an impassable boundary line for 30 years, until Bill Fenton and a grizzly crossed over.



The Boundary Line

by H. W. Bailey

BILL FENTON, downstream about 30 feet, was calling to her wildly, "Gail, come here. Look at these."

Gail Warner scrambled over the rocks. Then she saw them, too — huge imprints in the moist soil. Gail interpreted them immediately. "Grizzly bear," she whispered.

"But look at the size of those tracks."

"Must be the one Dad's been complaining about . . . been killing his sheep and calves."

Excitedly, they scurried along the bank, following the tracks. Bill stopped and measured them. "That was no cub, Gail. That fellow probably stands eight feet on his hind legs." His eyes narrowed. "If only I had my 30-40 rifle, instead of this fishing outfit."

Gail shook her head. "You might sit out here all summer and never see him. They're smart. Trapping him is the only way to get that fellow."

The tracks led them on a zig-zag course along the stream and, finally, up over the far bank.

"That old grizz was headed for Lemon's hen yard," Gail pointed. Then she stopped abruptly, tugging Bill's arm. "We can't go any further."

"What's wrong?" Bill frowned, quizzically. "Who's this Lemon?"

"Lemuel Scoggins," Gail explained. "But all the folks up here call him Lemon."

Bill laughed. "Sourpuss?"

With a feeling of apprehension, Gail turned to Bill and said, "Come on. Let's go. We shouldn't be over here on Lem's land. The trout stream is the boundary line."

Gail didn't want trouble with Lemon to spoil her vacation. The sun slanted its warm shafts, with dancing friendliness, down through the tall pines. There was the sharp scent of evergreens, the murmuring stream, rushing itself into a white, lathery foam as it gurgled over big, bald boulders.

This was living, Gail decided. It was good to be alive, to breathe air that was pure, refreshing as a drink of crystal spring water. There'd be hikes, riding, fishing, invigorating mountain air and, of course, Bill. In the fall, Gail could go back to her teaching in the city, rested, refreshed.

Mom and Dad were wonderful, inviting Bill to spend his vacation at their Oregon ranch the way they had.

Gail didn't usually think of Bill as being handsome. But, there in his woolen shirt and khaki trousers, leading the way back to the trout stream, he was strong and handsome.

Bill was strong any way you looked at him. Even his stand for Christ was definite, solid, not weak like her own. The truth of that thought made her shrug, unconsciously. She hoped there wouldn't be any "clashes" with her folks. They didn't profess Christianity at all. And, at times her father especially could be very difficult about such things. That's why the subject of religion was carefully avoided whenever Gail came home.

Before they had gotten back to the stream the stillness of the woods was suddenly shattered. It was Lemon, waving his fists and yelling vehemently.

"Git off this property, ya hear?" The old fellow was fuming.

"But we didn't . . ." Bill started.

"Don't argy with me, young feller." Lemon Scoggins was a little man, wiry type. His eyes snapped rapidly.

"Jus' turn your heels an' head back across the creek." He stopped, breathing hard. "What's more," he pointed, "I'm setting traps . . . bear traps."

The old fellow bent down and lifted one. It was steel and it was heavy, almost too much for a man nearing 70. "See," Lemon growled. "This here's no toy. Anybody were to step into one o' these, they'd be cripple fer life. Jus' stay on your own side 'fore someone gets hurt."

Bill said, "We're just as anxious to get that grizzly as you. Can we help you?"

"I said, 'Git out of here.' I don't need none o'yer help. Never have and never 'spect to."

When Gail and Bill reached the stream, they looked back. Lemon was having a struggle with those powerful, double-spring, steel jaws. Setting a trap like that was really a two-man job. Bill shook his head, a gesture of disgust and pity. He muttered, "What makes a man try to fight the whole world alone."

They crossed the stream and took a shortcut back to the ranch.

"I warned you he was a sourpuss," Gail said.

"No argument there. But what's eating him?"

"Lemon's always been like that. Ever since I can remember." Gail went on explaining, as they followed the trail. Thirty years ago, her father and Lem Scoggins had settled there. They had each started out with 160 acre claims, adjoining. Her father had become wealthy, every year adding more property.

But old Scoggins had met with reverses. He had grubbed and managed to have a little garden every year. He kept one old mare to do the spring plowing. Off and on, down through the years, he had tried to raise chickens. Now he had a small flock and a couple cows.

"When I was just a little girl," Gail continued, "Dad and Lemon had an argument over property lines. There was a terrible fight. So . . . they've stayed separated ever since."

Gail looked up at Bill again. She hoped he wouldn't preach at her. She didn't really hate Lemon the way her folks did. She was a victim of circumstances, caught in the web of a traditional grudge. He didn't preach at her, then. But worse than that, he waited until the four of them were seated at the Warner dinner table.

Gail looked down at her plate, waiting. Finally, after a sustained silence, her father said, "Well, being as how we have a couple of Christians among us heathen tonight, we'd better ah . . . go ahead. Bill, with you little formality. Only don't make it too long. I'm famished." Gail fidgeted in nervous embarrassment. Bill prayed.

Then, half-way through the meal, Bill did the worst thing he could have done. He brought up the subject of Lemon Scoggins. It wouldn't have been so bad if he had stopped with the trespassing incident. But he kept right on going, bringing up the past. Gail bit her lip.

At times like this, Gail wished Bill wouldn't be so realistic, so straightforward. Issues should be faced, she knew. But there must be a "right" time.

Ben laid his fork down beside his plate and eyed Bill steadily. His verbal explosion was slow in coming. Gail coughed nervously. His snapping eyes caught her's for a moment. The silent, "Please, Dad," in her worried eyes, seemed to smother his blast, for the present.

Constraint arrested conversation. Ben Warner cleaned his teeth, as he always did at times like this, by his own noisy process of forcing air between them. He lifted his cup and sipped several time, loudly. Then, looking up suddenly at Bill, Ben said, "Well, let me tell you this much. I'll never go crawling to Lem Scoggins. I'd hang first. If there's any apologizing to be done, it's him that's coming to me."

It rained the following day and they stayed around the house. The next day, however, it cleared up. They saddled up a couple of Ben's horses and rode the mountain trails most of the day. It was the third day when they took their rods and headed for the trout stream again. "This time we'll just fish," Gail smiled meaning-

"Git out o' here," Lemon sputtered, lifting the bear trap. "I don't need none o' yer help. Never have and never 'spect to."

ILLUSTRATED BY RICHARD MLODOCK



How to Pray in Public

by Bernard DeRemer

ARE you afraid to pray in public? Perhaps you are a young Christian, or even an older one, who feels that public prayer requires special training, preparation or gifts, and therefore is reserved for a select few. But this is not true. *All* who are born again through saving faith in the Lord Jesus are invited — even commanded — to come to Him in prayer. That prayer can be in the privacy of one's own room, but we should also pray together in public meetings.

The only way to conquer your fear of praying in public is by beginning. Praying aloud in your private devotions and participating in family devotions will help you to learn to express your prayers aloud. Start taking part in the mid-week prayer meeting, making your prayers short and to the point. A practice followed in some churches (which is of great help to new Christians) is to have all present divide into small groups and go to different parts of the room to exchange prayer requests and pray aloud.

God delights in the prayers of His saints, no matter how rude the rhetoric expressing them. Try to forget others present in prayer meeting; remember, you are praying to God, not to them.

The first step in prayer, no matter where you are, should be preparation of the heart. Sometimes it may seem easy to rush into the Lord's presence with a list of petitions. Yet before we can really enter into the spirit of prayer, we must have prepared hearts — cleansed, purified and quiet before Him. If we are called on to lead in public prayer, unexpectedly or not, it is well to pause for a few moments of silent prayer that our hearts may be truly prepared for the holy exercise of worship, intercession and supplication.

If you are to lead in prayer in a very formal service or on the radio, you may wish to write out a prayer or make a few notes beforehand, to make sure you cover all the things you intended to.

Prayer is not a time for announcements. God already knows all the facts. We often speak of praying "intelligently," yet God does not hear or answer according to our intelligence, but according to our faith. Remember His promise, "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Some pastors, who invariably are unable to finish their lengthy sermon outlines, incorporate the last three or four points into the closing prayer. A closing prayer should ask for God's blessing upon the Word that has been given, and for grace, wisdom and strength that will enable us to live obediently and victoriously.

We must be careful not to admonish others in our praying — that's not the purpose of prayer at all!

Avoid also the use of "vain repetitions." This may seem an unnecessary word to Christians who do not read prayers from prayer books or reel off the same meaningless but supposedly magical words over and over again. Yet there is another and more subtle type of repetition which some Christians fall into, and that is the constant use of the same term in addressing deity.

I would not presume to criticize the Holy Spirit, who teaches believers to pray (Rom. 8:26), but often we are fallible in understanding and following His leading! And I don't think He leads one to pray in a repetitious way any more than a person should greet a friend: "Hello, John, how are you, John? Nice day, isn't it, John? How's your family, John? How's everything at the office, John?"

Study the Word of God for variations of titles and attributes of deity. You will learn to use different expressions as the Word of God, hidden in the heart, finds expression in prayer.

While we do not pray solely to be heard of men, if others are to enter into the spirit of prayer with us, and be able to say amen (I Cor. 14:16), they will have to understand what we say. It is strange that many people who always speak distinctly at other times, sink to mumbling when praying in public. Speak clearly so that others can hear — only in that way can they really pray with you.

Again, some people adopt an unnatural, sanctimonious tone in prayer. Prayer should not sound different from other speech.

As to position, circumstances often dictate whether you should stand, remain seated, or kneel. If possible, it is usually better to stand; it seems to be more fitting and reverent. Also, you will be heard more easily, especially in a large auditorium.

We should be persistent in prayer, but not to the point of begging, coaxing or demanding. And we do not need to ask God to save a person "if it be Thy will." The late Dr. Robert C. McQuilkin used to say that unbelief was the Christian's greatest hindrance to getting answers from God. When God's will is plainly revealed as including salvation for all (I Tim. 2:4, II Peter 3:9), let's not question it.

Prayer should always be definite, presenting real needs before God. Usually it should be brief, so that others may take part.

May we all be taught of God to pray in the Spirit so that our prayers will indeed be offered as a fragrant incense before Him. (Rev. 8:3, 4).

fully. "We'll let Lemon take care of the bears all by himself, shall we?"

The sound of racing water and the sight of a leaping Rainbow, fighting its way up against the current, brought grins from both of them. They stopped, close to the stream, to prepare their tackle.

Then they heard it. It was a sound completely foreign to the usual noises of the woods. The utter desperation of it caused them to freeze, breathless, like statues. Then, after the first electrifying shock faded, their eyes met in a look of understanding. That was a cry from the direction of Lemon's place.

Together, they splashed their way across the stream and scrambled up the bank. There was no one in sight but they followed the sound. Bill led the way, running with long, swift strides. He hurdled a big redwood log and kept on going. But the log caused Gail to slip. She crumpled to the ground, grabbing fiercely at her left ankle.

She was certain Bill had gone on, unaware of her plight. But when she opened her eyes again, he was kneeling beside her. He helped her up. But it was no use. She couldn't stand the pain and slumped to the ground again.

Bill picked her up in his arms and made her quickly comfortable, resting against a tree. He patted her cheek. Then he got up and darted away. He left her there, helpless and alone, while he went toward Lemon's place.

She watched him go. And, for a time, she almost forgot about her pain, so intent was her contempt for Bill. A hundred feet away he stopped and studied the ground. Evidently Bill was appalled with what he saw. Then he ran farther until he was almost hidden from Gail's view.

She watched as he dropped to the ground. At times she saw only his back, bobbing up and down. Sometimes he disappeared completely, hidden by the underbrush. Then he stood up and maneuvered a stout stick he had picked up, in a prying, lever action. He dropped to the ground again. When he rose to his feet, this time, he had a man on his shoulder. She could tell by the way the man hung, limply, that he was unconscious . . . or dead. It was Lemon Scoggins.

Bill picked his way, carefully, as he came toward her with his human burden. As he drew nearer, she caught a glimpse of the man's mangled leg. The sight made her feel faint.

Bill eased the man to the ground beside her. "It was one of his own bear traps."

Bill's face was wet with sweat and

(Continued on page 83)

CHAPEL	ENR.	ATT.	AVG.	CONF.	BAR.	ADD.
ATTLE CREEK	32	14	16	7		
BETHEL	34	31	34	7		
BONHAM GOSPEL	23	27	23	11		
CENTERVILLE	60	38	44	25		
CENTRAL AVE.	180	107	130	46	31	44
CHERRY ST.	76	94	87	18	14	20
COMFORT						
DUNCAN PARK	186	142	139	35	21	
FAIRVIEW	61	39	41	19		
FAITH	101	47	47	7		
FOUST	105	69	79	12	7	
GOSPEL MISSION		0	20			
GRACE	67	36	35	23	4	
HILLVIEW	77	26	23	23		
LARKINSVILLE	47	28	27	8		
MAPLE SPRINGS	75	80	68	10		
MARTIN SPRINGS	40	23	22			
MAYFLOWER	62	29	27			
MCCOYS GROVE	36	21	34			
MT. VERNON	41	22	25			
NORTH HILL	50	39	37			
NORTHVIEW	169	83	77			
OLD STONE	46	30	30			
PINE HILL	46	12	13			
PINE SET	79	55	51			
PLEASANT GROVE	147	60	38			
PRYOR RIDGE	45	15	23			
SHOLAN AVE.	70	57	50			
STANLEY	38	19				
THOMAS	127	102				
TULLANOMA	29	4				
TUNNEL HILL	106					
W. ROAD	37					
WAYSIDE	33					
WHITE OAK	18	24				
SAWYER	35	36				
SHERWOOD	81	70				
SUMMERFIELD						
WILKENT						

DIVISION NO. 1 MR. CHARLES HARRIS				
GENERAL OFFICER	10	70		
SENIOR CLASS	275	135	121	163
YOUTHSHIP CLASS	250	70	121	103
JOY BIBLE CLASS	247	215	270	208
GRACE BIBLE CLASS	345	330	272	267
WISDOM BIBLE CLASS	210	150	176	153
TABERNACLE CLASS	120	70	68	103
WINDY PEOPLES DEPT.	94	70	68	60
COUPLES FOR CHRIST	90	70	55	63
WISDOM BIBLE CLASS				
TOTALS	1695	1050	1235	1090

DIVISION NO. 2 MR. GRADY YOUNG				
CHARLE HILL DEPT.	387	175	178	165
RECOGNITION A DEPT.	120	70	62	53
RECOGNITION B DEPT.	100	70	70	70
PRIMARY A DEPT.	130	25	76	71
PRIMARY B DEPT.	178	75	87	82
PRIMARY C DEPT.	97	75	82	70
JUNIOR A DEPT.	210	90	135	97
JUNIOR B DEPT.	194	85	87	88
JUNIOR C DEPT.	152	85	73	103
JUNIOR D DEPT.	192	85	71	83
INTERMEDIATE A DEPT.	192	100	123	103
INTERMEDIATE B DEPT.	125	80	88	70
TOTALS	2022	1065	1177	1050

DIVISION NO. 3 MR. C.S. SHARP				
TEMPLE BIBLE CLASS	371	210	306	29
SCOTT BIBLE CLASS	63	45	47	4
SKILLBIBLE CLASS	66	50	37	3
ELMAN'S CLASS	31	25	21	18
CHRISTIAN CLASS	30	25	21	18
WISDOM BIBLE CLASS	250	170	194	183
WISDOM BIBLE CLASS	120	100	91	84
TOTALS	921	625	716	688
MAIN SCHOOL	4648	2750	3136	284
CHAPELS	2520	1500	1607	151

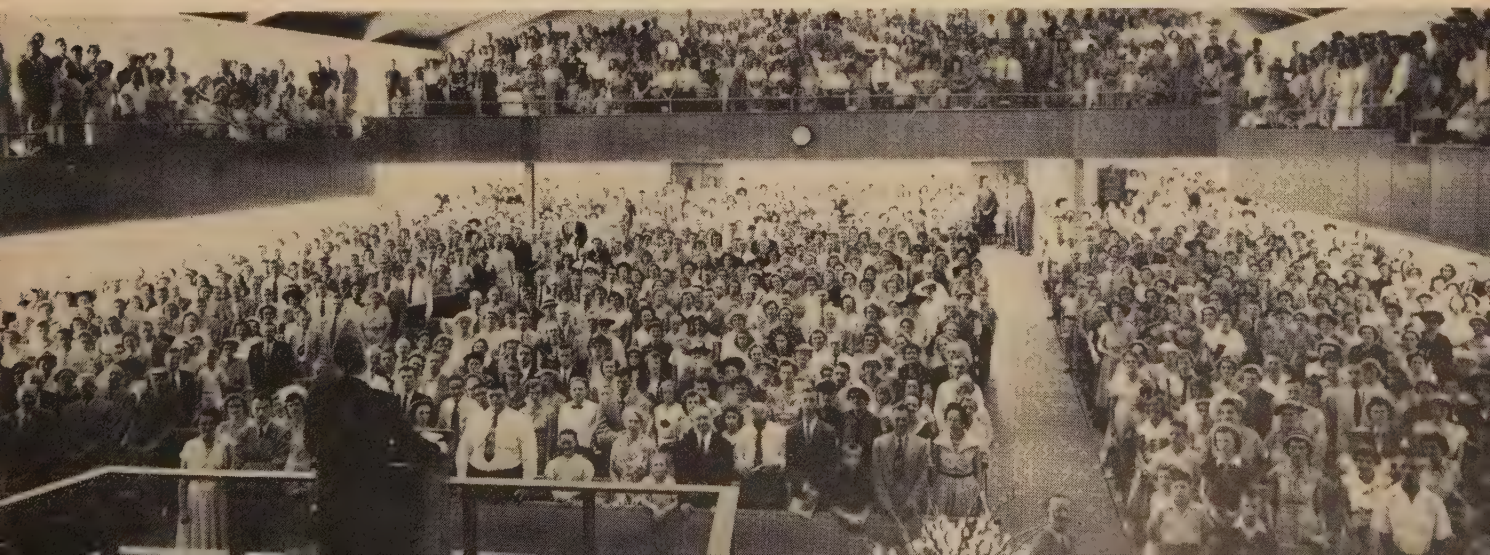
Arnold Chambers, superintendent at Chattanooga's Highland Park Church, calls attention to Sunday school attendance on board.

Pastor Roberson has proved that it works when

They Invite Them To Come

by George Salstrand and Don Rutledge

Result of visitation: Conversions every Sunday, a packed church auditorium and a Sunday school attendance more than 4,000.



THE best way to increase attendance, whether it's in a Sunday school contest or prayer meeting, is to ask people to come, according to Dr. Lee Roberson, pastor of the Highland Park Baptist Church of Chattanooga, Tenn.

A dozen years ago, this was just another church of moderate attendance and average spiritual results. But when both pastor and people started their visitation program, the Sunday School rocketed to an attendance of 4,200.

Consequently, people living around Chattanooga today don't need to be told about the value of Sunday school



At the pre-visitation dinner, Roberson instructs workers in the art of calling.



Full-time visitation secretary scans files to get names for Thursday visitors.

visitation. They have seen the results.

Because of Sunday school visitation, 35 outlying chapels have been established and a fleet of busses, piloted by their own visitation evangelists bring in men and women for the church services. In addition, the Highland Park Baptist Church today has a daily broadcast, a weekly church paper of 10,000 circulation, a downtown rescue mission, a summer camp for 1,000 children, a year-around youth ranch, a Christian elementary school, a Negro college, a Bible school, a four-year college, a

three-year seminary, a world missions fund which supports 127 missionaries and a church membership of more than 12,000.

Church income for the past year was almost \$350,000, more than half of which went to missions.

The prayer meeting, which had ten in attendance when Roberson came to the church 12 years ago, today averages between 1,800 and 2,000.

And the congregation, having received instruction and practical experience in soul-winning through the visi-



Men's class officers discuss prospects.

tation program, brings visitors down the aisles for conversion every Sunday, almost without exception. And so, for the past seven years the Highland Park Baptist Church has led the entire Southern Baptist Convention in baptisms and new members added to the church.

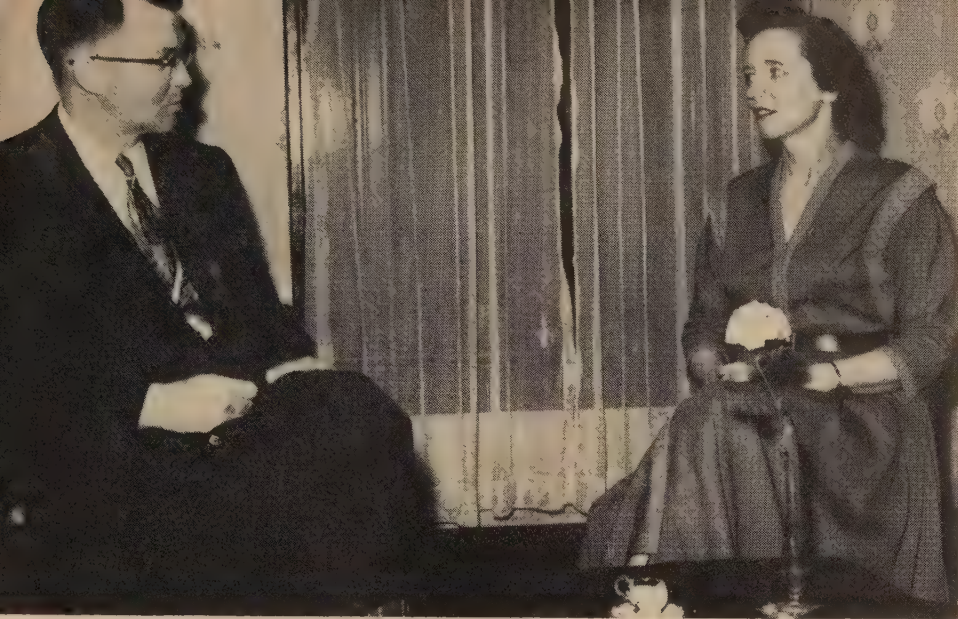
During the past church year, 1,296 were baptized into fellowship of the church.

Realizing that 90 per cent of church members have come from the Sunday school, Roberson has given special attention to promote his extensive program of visitation evangelism through the Sunday school. Since he is convinced that a home-going pastor makes a church-going people, he allows nothing to interfere with his rigorous visitation schedule except funerals and out-of-town engagements. By proper use of his time, he often makes as many as 60 calls per week.

By this time, the church has well earned its nickname, "The Church of the Green Light," because it believes in going. Not only is its "going" ministry concerned with its world missions program, but it is also concerned with Chattanooga itself.

In charge of the visitation evangelism program is one of Roberson's associates, Walter Wendelken, who visits continually in behalf of the pastor. Once a year, he supervises paid workers in conducting a religious survey of the community. Wendelken also oversees the preparation of prospect cards for the visitation night every Thursday evening.

Rain or shine, the visitation supper is held at 6:00 p.m. each Thursday evening. From 225 to 250 members gather for this extensive program. After a half hour fellowship at the tables, Roberson brings the meeting to order calling on Sunday school superintend-



Walter Wendleken, visitation chairman, makes between 10 and 30 visits a day.

ent Arnold Chambers, to preside in the distribution of the visitation assignments. Prospect envelopes, each containing three cards with names and addresses of people who do not go to Sunday school or church have been prepared for this meeting by the visitation secretary.

Divided by ages into various categories such as boys, girls, men, women and couples according to districts, those in attendance quickly receive the envelopes containing their assignments.

The pastor then gives out the cards with the names and addresses of the people who joined the church during the last Sunday, the names of visitors the past Sunday and the names of the sick and shut-ins. As the various members volunteer to make the visits, the ushers quickly pass the cards to them.

Before the workers go out into the homes, Roberson asks for a report on those who have been dealt with during the preceding week and who are expected to come forward in the church services the coming Sunday either for salvation or church membership. This information inspires the pastor and helps all the workers to look forward to the next Sunday with keen anticipation.

After prayer, the workers leave the church in pairs to make as many as 600 calls in the evening. When a call has been completed, they write out a brief report and return it to the visitation office.

In addition to this weekly visitation program, the larger classes of the Sunday school often conduct special daytime visitation programs of their own. Also the teachers and officers of every class contact all the members of their class rolls either by phone or by mail each week. Thus, in connection with the work of this great Sunday school,

thousands of contacts are made each week.

A unique angle of the Chattanooga church activity is the work of the ten bus pastors. They are not merely bus drivers, but are paid employees to carry on an intensive program of visitation along the routes where their busses pick up passengers. They also hold street meetings and cottage prayer meetings in their bus territory, but their principal responsibility is to see that the busses are filled as they come into the various services of the church.

Together, Pastor Roberson and Superintendent Chambers direct a corps of 250 Sunday school teachers and officers. Into the heart of each worker, these men have instilled a remarkable sense of loyalty and evangelistic passion. Every Sunday school worker annually pledges to attend regularly the teachers' and officers' meeting, the prayer meeting on Wednesday evenings and the Sunday services.

The weekly teachers and officers' meeting is held Wednesday evening immediately before prayer meeting. The records of the Sunday school for the preceding Sunday are broken down by classes and departments on a large blackboard. After the meeting, the teachers and officers march into the prayer meeting auditorium.

And the visitation program of the church extends even into the prayer meeting. As prayer requests are read, pencils and paper are used by the congregation to jot down information concerning their friends for contacts by mail or personal visits. The names thus recorded on the cards will be used in the visitation program the following evening. Before the coming Sunday, each person for whom prayer was requested will have received one or more visits or other contacts.



Would He Attack

The Missionaries?

This stone-age Dani warrior and thousands like him live in New Guinea's Shangri-La . . . long isolated from the outside world by lofty mountains . . . but now invaded by a little band of missionaries landed by plane in April 1954 . . . Knowing the Dani reputation for ferocity, Christians around the world besought **divine protection** for the valiant invaders . . . God answered and the tribes along the river **proved friendly** . . . though others on the foothills **shot arrows** at the plane . . . the occupation force is supplied by **weekly flights** of our plane . . . but it must also have a **spiritual air lift** of earnest prayer . . . you, too may share this venturesome missionary advance.

Write for free booklet
"BALIEM BEACHHEAD"

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In Canada: 145 Evelyn Ave., Toronto 9, Ont.

The image displays two vertical stacks of prayer cards and booklets from the World Christian Fellowship Movement. The cards are arranged in a slightly overlapping manner, showing a variety of languages and designs.

Left Stack (from top to bottom):

- Il Cenacolo** (Meditazioni per ogni giorno)
- The Upper Room** (Siled Ci Carara)
- Card with Chinese characters: 上主
- Card with Arabic calligraphy: اذكار
- Card with text: "Pau Jucosa hi ngilmanu bpana k... in hi tau ngilmanu"
- Card with Chinese characters: 上主
- The Upper Room** (New Upper Room)
- No Cenaculo**
- Card with Chinese characters: 上主
- CSENDES PERKEN**
- Card with Chinese characters: 程日修靈
- Illustration of two figures, possibly Jesus and a disciple, in a room.

Right Stack (from top to bottom):

- Card with Arabic calligraphy: اذكار
- DAG**
- The Upper Room** (Kasuma ni Hesús)
- Card with Arabic calligraphy: اذكار
- El Aposento Alto** (Guia da Meditação)
- Emovcios** (Aptos)
- Card with Chinese characters: 上主
- Ratn kuss**
- Card with Arabic calligraphy: اذكار
- The Upper Room** (World Christian Fellowship Movement)
- Card with text: SEPTEMBER • OCTOBER • 1951
- Illustration of a figure, possibly Jesus, in a room.

NASHVILLE, TENN.

THE SUNDAY SCHOOL TIMES CO., Box 177L - - Philadelphia 5, Pa.

A black and white photograph of a man in a suit and glasses, standing behind a counter. He is holding a large, light-colored, textured object, possibly a piece of fabric or a large envelope. The background shows shelves with various items, including books and boxes.

END



24

Put Your Sunday School in the Headlines

by Ted Miller

DOES your Sunday school teach the Bible effectively? To growing numbers? If the answer is "Yes," your school has a standing date with the editor of the local newspaper. For the Bible and its importance in national life today is making more headlines than ever before.

A few years ago, editors paid less attention to Sunday school activities than to Monday sermon rehashes. But that era is vanishing. Flourishing Sunday school contests, the immense sales of the Bible, and a spiritual stirring in our country have given the Bible and its teaching increased prominence in national thought.

Of course, newspapers are still printing *news*—the unusual and the noteworthy—and last month's picnic menu won't stop any presses. But next month's anticipated attendance in a school that has been growing long and steadily is definitely news, and religion-conscious editors want to tell their communities about it.

A spiritually-minded publicist has said, "Good publicity is missionary work in reaching the pagans of the twentieth century."

Newspaper publicity is still effective today, as Sunday school contest winners will affirm. Though personal invitations are usually necessary to actually win new students, favorable news reports stir the interest of prospects and often pave the way for their attendance.

One of the keys that will help to open the news columns to your school is photography.

Pictures need not be spectacular to be acceptable, but they must hold appeal for many readers. School activities that present costumed people are good picture subjects. Watch for scenes involving action and emotion and try to make your pictures tell a story. Since editors like *big* pictures, strive for sharp definition that will permit good print enlargements.

Many Sunday schools that participate in Sunday school contests earn attention because of the swarms of townspeople who converge on the school. Sight of the crowds in the news-

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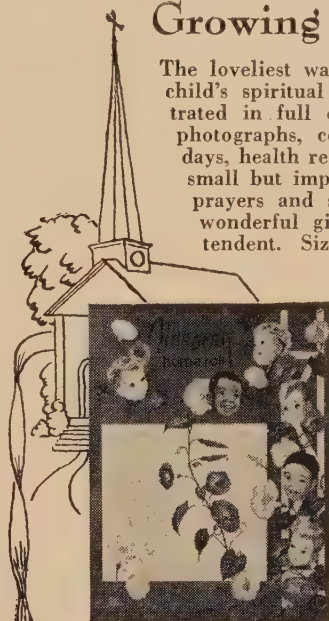
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These little posters then go into the

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Are you using "Here's How" in your soul winning effort? Ask for free sample. A free sample will gladly be sent whether you have cards to send us for Korea or not.

homes of Christians and non-Christians to adorn the bare, mud plaster walls, and to witness there.

Send your cards to us in Seattle. Even if you have only a very few to send, they will be greatly appreciated.

Mailing instructions: Take the cards out of the envelopes. Then mail only the cards to us, as they are—by parcel post. Please send yours immediately!



CRADLE ROLL COURSE

TIES THE HOME TO THE CHURCH

... Here is a Christ-honoring program designed to reach the homes of your community and help you claim the lives of newborn infants for Christ.

BABY'S GUIDE PACKET

*Cradle Roll Department of the
All-Bible Graded Series*

The way to reach the child during his first two years is through his parents, and this packet is planned for just that purpose. It includes the following:

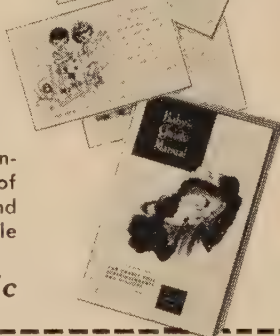
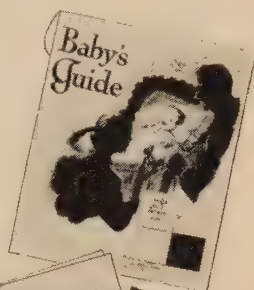
- 12 four-page colored Leaflets to Parents Challenging, informative, with spiritual emphasis
- Leaflet Binder Smartly designed in two colors—so attractive that the mother will want to keep the leaflets in it
- Birthday Cards for first and second birthdays
- Welcome Certificate included in first letter
- Promotion Certificate included in last letter
- Packet Envelope with form on one side to record name, address, birthday, parents' names, and delivery date of each letter

packet 75c

BABY'S GUIDE MANUAL

Sixteen pages of challenging information. Includes suggestions on organization, value of Cradle Roll, proper methods of visitation, and many other important topics. For each Cradle Roll Superintendent and Cradle Roll visitor.

each 25c



paper draws more crowds and attendance zooms.

Contests are not the only good subjects for news coverage, however. Special day programs—distinct from those observed by every Sunday school—may gain newspaper space. Have you ever tried a "Scatter School" or "Clinic Class" in which everyone leaves Sunday school to minister to others at scattered points in the city? If you plan something different and constructive, you are almost certain to win a hearing from the editor.

Do you have an active Parent-Teacher group? It can be an authoritative and frequent voice for many Sunday school projects.

Dig around in the history and the records of your school for possible human interest articles. Sometimes the accomplishments of prominent members can be interestingly tied in with the Sunday school's program and influence.

The high educational standards of your Sunday school, for teacher and pupil, may constitute story material. Parents are gratified to know that their children are studying under well-qualified teachers.

Manuscript preparation of your article is important. By observing some simple rules, you will help to save the editor's eyesight and perhaps his disposition.

Copy should be typewritten, double-spaced, with wide margins. Give complete information, including names, titles, quantities and descriptions. The familiar Who, What, When, Where, and How should be answered, though not all in the first paragraph as the old textbooks have it.

If you do not have a Sunday school member with journalistic or advertising experience, look around for one with literary inclinations. This person, with training, has the best chance of turning out acceptable writing.

Textbooks on newswriting will help the beginner to learn newspaper style. But taking a course of instruction is better. That is fairly simple, with all the correspondence courses that are available. One of the best ones for this purpose is sponsored by Christian Writers Institute, under the direction of CHRISTIAN LIFE. Students in this course prepare actual manuscripts which are examined and criticized by trained instructors. Many graduates of the course become not only successful church publicists, but paid writers in the publishing field.

With roughly 85 per cent of all Christian workers coming from the Sunday school, it pays to promote and expand this enterprise. And since the influence of the printed word is so great, it pays to use the newspapers in this sacred endeavor.

END

I'm interested!

Please send the ALL-BIBLE Cradle Roll materials checked below.

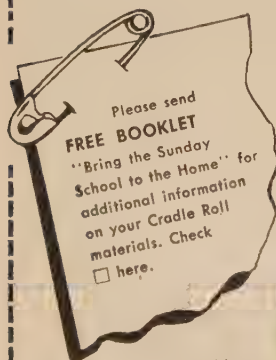
- ☐ BABY'S GUIDE PACKET @ 75¢ _____ TOTAL
☐ BABY'S GUIDE MANUAL @ 25¢ _____
 (Amount enclosed) Total

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Is Your Cradle Roll an Orphan?

by Alvida Roth

DOES your Cradle Roll's activity consist of placing a bootie on the Nursery wall every time a church family has a baby? If that's the case, your Cradle Roll department is failing! For with a good program, the Cradle Roll department should be, and can be, an evangelistic arm of the church in reaching families for Christ.

Placing babies on the Cradle Roll long before they are old enough to attend Sunday school is an effective opener to the homes of the community. When parents are drawn into the activities of the Cradle Roll department, a great opportunity is waiting to present the Gospel to them, and get them to church services and activities.

But how are you going to find these homes? Perhaps the simplest method is to watch the birth notices of the daily papers. If the birth notices are not published, other means of seeking the little ones are possible. Sometimes the chamber of commerce will, for a small fee, supply you with such a list, as well as a list of the new families moving into the city. House-to-house canvassing is fruitful, especially in new housing projects. Then too, the alert Cradle Roll caller will discover them in her own neighborhood by noting buggies, playpens and even the washing on the line.

The Cradle Roll secretary should obtain the names of families with new babies and send cards of congratulation, especially printed for this purpose. The community should be

mapped out and a section of it assigned to each Cradle Roll visitor. The secretary should then give the names of families in each area to the caller responsible for that area.

The first call is to enroll the baby in the Cradle Roll department. However, whether or not a baby is enrolled, a cordial invitation should be extended to attend the regular mothers' classes and literature, including a gospel tract and informative church literature, should be left. Getting this literature into the home can be of great profit, even if no interest is shown at the time.

Mothers' classes, usually held once a month on a specified evening, are of paramount importance in the Cradle Roll program.

We would suggest courses in child study and Bible study for the mothers' class curriculum. Even though an unchurched mother may not be interested in the Bible and what it has to say to her, invariably she will be interested in the study of the care of her baby. One teacher may be responsible for both subjects, but a teacher for each may be preferred. Doctors, teachers, psychologists and other qualified speakers may be invited from time to time to stimulate interest in the class. Films dealing with child study, as well as films with a gospel message, may be used. Unless the class grows too large, it is well to have the meeting in the homes of the Cradle Roll

(Continued on page 32)



The Cradle Roll will never be orphaned when featured in regular services.

AUGUST, 1954

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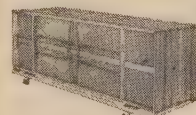
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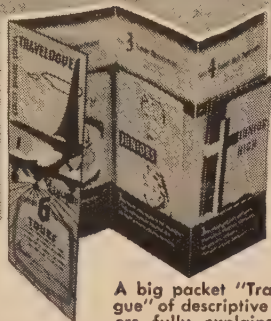
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ROGER J. VOSKUYL, Ph.D., President

Here's How To Win

THE 1954 CHRISTIAN LIFE Sunday School Contest will be won by the Sunday school which works and prays as a team. Is that Sunday school yours?

To get the maximum number of people into your Sunday school quickly, you will need teamwork; to get teamwork, you need organization.

To help you do a bigger job faster, here is a list of committees which you can use in your Sunday school. As these committees work together as a team and follow the suggestions listed below, your Sunday school will grow.

CONTEST STEERING COMMITTEE

(To be composed of Sunday School and church leaders vitally concerned about winning the contest)

Before contest: Present the contest and its possibilities to other Sunday school and church leaders. After a decision has been made, secure entry blanks immediately from CHRISTIAN LIFE Magazine. Choose a contest theme, slogan and theme song. Decide on awards. Appoint various committees. In a small church, committees may be combined. Get prayer support from entire church. Set up an abbreviated teacher training course to provide new teachers for the contest. Appoint contest historian to work on scrapbook.

During contest: See that all committees are working efficiently. Serve as a liaison between contest and church leaders.

After contest: Compile reports from all committees. Work with the contest historian in compilation of scrapbook. Evaluate contest results. Develop definite follow-up procedures.

ADVERTISING COMMITTEE

Before contest: Prepare releases and ads for newspapers. Make contest announcements over local radio stations, in church bulletins, from the pulpit. Use handbills, billboards, public address announcements, posters, sky writing, street meetings. Set up an information booth in center of town or by church. Plan a contest parade. Obtain permission of city officials for unusual advertising activities. (See article, page 25.)

During contest: Continue to keep people informed of contest progress. Continue sending news items to papers.

After contest: Send final releases to papers, giving names of winners, photo of final Sunday, etc. Announce results in bulletins, church services, etc. Compile pictures, samples of letters, posters, handbills, etc., for scrapbook.

ATTENDANCE RECORD COMMITTEE

Before contest: Assign helpers to aid regular Sunday school secretary. Set up plan for enrolling newcomers.

During contest: Decide upon one night a week to bring records up to date and to figure percentages of increase. Be prepared to report to congregation on progress. Make graphs or charts showing weekly attendance increase.

After contest: Provide facts and figures for other committees, such as visitation committee and personal work committee to do adequate follow-up.

CORRESPONDENCE COMMITTEE

Before contest: Send personal letters to staff to inform and encourage. Send letters to all members and new prospects. Get mailing list up to date. See that duplicating machines are in good order. Get materials well in advance.

During contest: Send postcards to encourage regular attendance. Send follow-up cards to visitors and absentees. Continue to add new names to mailing list. Keep in contact with visitation committee.

After contest: Revise mailing list. Send out thank you letters to those participating in contest. Continue sending out follow-up letters to maintain attendance.

VISITATION COMMITTEE

Before contest: Map out the community. Be sure to cover schools in the neighborhood. Take a community census. Assign teams to different sections. Set a definite time each week for visitation and announce it in all services.

During contest: Follow-up previous calls. Continue to make new contacts. Contact absentees and visit shut-ins.

After contest: Continue vigorous visitation program, in order to maintain contest gains.

EQUIPMENT COMMITTEE

Before contest: Check all equipment to make sure it is in good condition. Anticipate attendance growth and make provisions.

During contest: Make sure there's ample room for everyone. Make arrangements for overflow crowds, set up tents, rent vacant buildings, hold classes in nearby homes.

After contest: Make estimates of new equipment and added space needed to accommodate new size of Sunday school. Make suggestions to church finance committee.

PHOTOGRAPHY COMMITTEE

Before contest: Appoint contest photographer. Decide on type and purposes of photos to be taken.

During contest: Take photos of as many activities as possible. Compile pictures to be used in scrapbook, used as advertising for next year's contest, etc.

After contest: Share photos with advertising and contest steering committee for publicity and scrapbook preparation.

PROGRAM COMMITTEE

Before contest: In cooperation with contest steering committee, set dates for special events, such as kick off banquet, parade,

etc. Appoint special committees. Designate special Sundays. Line up skits, slides, motion pictures and filmstrips, object lessons, flannelgraph stories, special speakers. Work with departmental superintendents in Sunday school.

During contest: Follow-up on preliminary planning. Make sure there are no program slip-ups.

After contest: Don't let enthusiasm slump. Plan post-contest events to maintain attendance.

PERSONAL WORK COMMITTEE

Before contest: Organize a personal workers' class. Get a supply of Gospels of John, tracts, and other literature suitable for new Christians. See article, page 55, July issue.

During contest: Plan a decision day when a strong salvation appeal is made. Inform teachers of duties in connection with this program. Work with teachers. Record decisions. Give Bible instruction and help to new converts.

After contest: Tally decision cards for CHRISTIAN LIFE report. Work with visitation committee on follow-up. Continue to encourage and instruct converts.

FINANCE COMMITTEE

Before contest: Purchase awards and necessary supplies and equipment. Set up a contest budget.

During contest: See that supplies and needs of each group are adequately met. Inform chairmen how much they can spend.

After contest: See that all bills are paid. Reimburse those who paid for materials out of personal funds.

TRANSPORTATION COMMITTEE

Before contest: Secure drivers for busses and arrange for automobiles to pick up children. Plan to charter or rent busses, if necessary.

During contest: Go after those in out-of-the-way districts. Work closely with visitation committee to get names of new riders. Appoint someone to ride along with drivers and lead in choruses or songs on the way. Set up rules for behavior on busses.

After contest: Make sure that a permanent transportation plan is established.

TROUBLE-SHOOTING COMMITTEE

(Every Sunday school has at least one problem peculiar to its community. It's the job of this committee to cope with such problems, whether they be bad weather, neighborhood antagonism, small quarters, poor discipline, or an epidemic.)

Before contest: Analyze special problems relating to Sunday school and contest. Enlist cooperation of other committees in handling special problems.

During contest: Keep in close contact with all contest committee leaders and Sunday school teachers. Try to foresee and prevent any contest hindrances before they arise.

After contest: Make recommendations to Sunday school and church leaders how special problems can be minimized or eliminated in the future. END



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For Sunday School Enthusiasm

Vote Your Way

by Walter Townley

HERE'S a contest theme that will incite interest from Sunday school pupils of all ages. Since newspapers during the contest months of October and November will be filled with political speech-making and election news, you can take advantage of community interest and plan an "election" contest.

The object of the "election" contest is to get votes. And the way to get votes is through Sunday school attendance and visitation. The further the election theme can be carried out, the more enthusiasm will be generated among your pupils.

The contest is simple and can be adapted to Sunday schools of all sizes. Your Sunday school can be divided into political parties, preferably two, such as the Bell Ringers and the Door Knockers. The parties can be formed by pitting men and boys against women and girls or by dividing classes evenly.

Each political party should have a campaign manager. Each class (or precinct) should have a precinct captain. Together with the campaign manager of the party, the precinct captains can plan effective methods to get more votes.

Colored ballot boxes should be constructed into which party members can cast their visitation ballots. To encourage visitation throughout the Sunday school, special visitation cards titled, "Make a Visit, Cast a Vote," should be printed for use by the two parties. The parties should use different colored cards to distinguish their votes in the ballot box. Sunday school members should be called "visiticians," not politicians.

On the visitation cards, space should be available to list the "visitician's" name, the date the visit was made, the name of the prospect or absentee and his address. This card, when filled out, should be deposited in the ballot box on Sunday morning and will be counted as a vote for the party.

Contest speeches and songs can have a place in the creating of enthusiasm. Appropriate posters can be displayed to encourage "voting" (being in attendance in Sunday school and visiting during the week). Special publicity, such as mimeographed handbills and pins designating political party can be provided for party members. A parade

to Victory!

through town with banners featuring a Sunday school political party will be a good publicity stunt.

An Election Returns Scoreboard should be displayed in the Sunday school showing the progress of the contest each week and indicating which Sunday school party is winning the election.

Of course, campaign platforms should be developed by the Sunday school "visiticians." Here are a few suggestions:

1. Clean up absenteeism.
2. Avoid excessive waste in absentee forms.
3. Use new member forms to better advantage.
4. Show loyalty to our pastor and to Sunday school.
5. Aggressive world-wide policy of reaching people for Christ.
6. Conservation of spiritual reserves.
7. Build more spiritual levees to avoid the floods of indifference.
8. Safeguard our Sunday school shores from submarines of jealousy, sharp tongues, undue criticism and lack of cooperation.

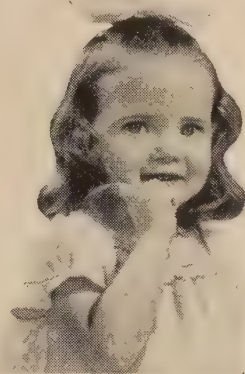
Contest promotion should be begun immediately. Church bulletins and local newspapers should feature announcements of the coming "election." Sunday school workers should meet early, making all plans for a successful campaign.

All departments of the Sunday school should know about the idea well in advance of the contest date. For the younger age groups, the election theme should be simplified, but the adults will enjoy an "election" with all the trimmings. Various Sundays can feature different elections — for example, a city, state and a national election.

Establishing a definite voting goal for each party will give something tangible to try for in the "election." As interest and enthusiasm increase Sunday after Sunday, so will your attendance. In addition, the plan, "Make a Visit, Cast a Vote," will have a lasting effect on your Sunday school, as your members get into the practice of inviting their friends to come with them.

So, try an "Election" Contest as your theme in the Seventh Annual CHRISTIAN LIFE Sunday School Attendance Contest this year. Then, watch the "votes" come in.

END



*New -
-and you asked
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Yes, a brand new Scripture Press Nursery Course

Under the title "Debby and Dan Go to the Nursery Class," Scripture Press, publishers of the famous All-Bible Sunday School lessons, now offers you an alternate to the well-known "Patty" Nursery Course.

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You will discover other new features. And yet you will be glad to find tried-and-true features of the companion "Patty" course retained: simple vocabulary in the Bible stories, a delightful miscellany of individual and group activities, appeals through the eye, ear, touch, taste, smell.

The purpose of it all—to make these tiny tots increasingly aware of God Himself, God's Book the Bible, God's Son, and your own church, which to the children is God's house.

Use the coupon to get further information.

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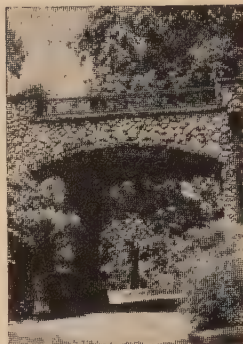
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Mark Hopkins and a student on a log

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CRADLE ROLL

(Continued from page 27)

workers and of the mothers themselves. A fellowship hour at the close would give opportunity for getting acquainted.

After the baby is enrolled, the Cradle Roll caller should become a regular visitor in the home. On the second call she should bring the baby's certificate of enrollment, and then regularly deliver a series of leaflets on the child's physical and spiritual development which may be obtained from your publishing house. If the Sunday school supplies a mothers' or parents' magazine, that too should be delivered by the caller.

The mothers' class should plan a party, once or twice a year, to include the fathers, at which time the pastor should have a definite part in the program. One of the year's big events is the afternoon party when mothers proudly display their offspring. Even at this time the Gospel should be given in a very short program, for mothers may come who might never again attend a party or a class.

If your Sunday school or church has a visitation program, additional calls should be made on the families. These calls should be made at least by the time the little enrollee has reached active Sunday school age. Especially effective are calls made by the young married folks of the church, with an extra invitation for the parents to attend their class. If there is no visitation program, lists can be given by the Cradle Roll superintendent to the superintendent of the Nursery department for calls by the teachers.

A Nursery with attendants during Sunday school and church services is one of the greatest helps in getting the parents to these services.

Cradle Roll work is effective, for often the best time to reach young parents for Christ is when the responsibility of parenthood has come to them. How good, too, to allow the influence of the church and its workers to permeate the home from the time the child is a tiny baby!

So, don't hide your Cradle Roll. Bring it out into the foreground and give it the interest it needs. END

For mimeographed instructions on setting up a Cradle Roll program, offered by the writer of this article, check item 889-K on Readers' Service card inside front cover.

Half Round Folding Table Available

Designed to increase seating capacity, a folding half table has been made available by Midwest Folding Products. The table diameter is 60" and its height is 29½". One of the construction features of the table is its lock which automatically locks the legs into rigid position.

For further information, check item 832-A on Readers' Service Card inside front cover.

Christian Life

OFFICIAL HANDBOOK



7th Annual Christian Life Sunday School Attendance Contest

OCTOBER 10 through NOVEMBER 14

\$18,000 IN PRIZES

**HELPFUL CONTEST CALENDAR
61 PRIZES YOU CAN WIN**

**INSIDE
YOU'LL
FIND**



**WHY TO ENTER
AND
HOW TO ENTER**

A spiritual awakening in your Sunday school? Yes, it is possible. Hundreds of Sunday schools every year are finding amazing growth and spiritual strength through the CHRISTIAN LIFE Sunday School Attendance Contest.

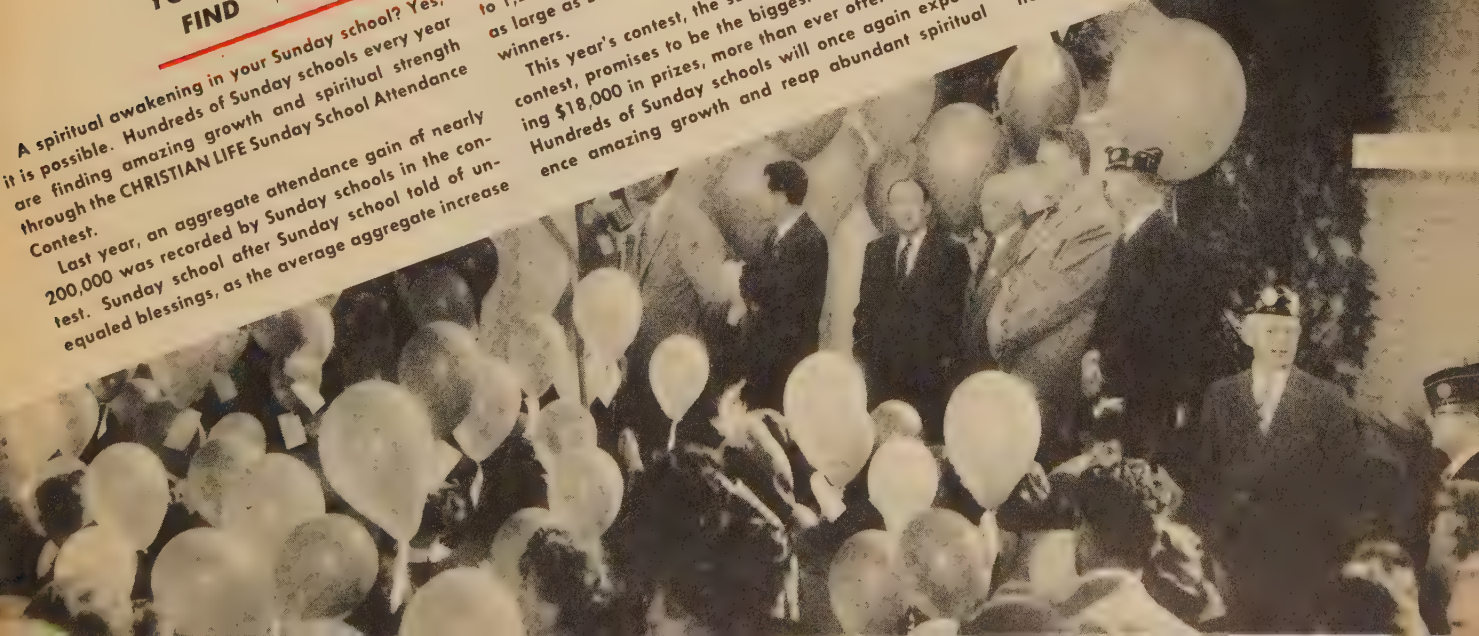
Last year, an aggregate attendance gain of nearly 200,000 was recorded by Sunday schools in the contest. Sunday school after Sunday school told of unequaled blessings, as the average aggregate increase

per school was 155. Sunday schools from 25 pupils to 1,250 pupils in cities as small as Clayhole, Ky., and as large as Los Angeles and Chicago were among the winners.

This year's contest, the seventh annual attendance contest, promises to be the biggest and best, featuring \$18,000 in prizes, more than ever offered before. Hundreds of Sunday schools will once again experience amazing growth and reap abundant spiritual

harvests. The top 61 Sunday schools of all sizes and denominations will win 210 valuable prizes. Your Sunday school, too, can increase attendance the easy way by entering CHRISTIAN LIFE's Sunday School Attendance Contest this year. In addition, you can expect to see boys and girls, men and women won to the Lord Jesus Christ.

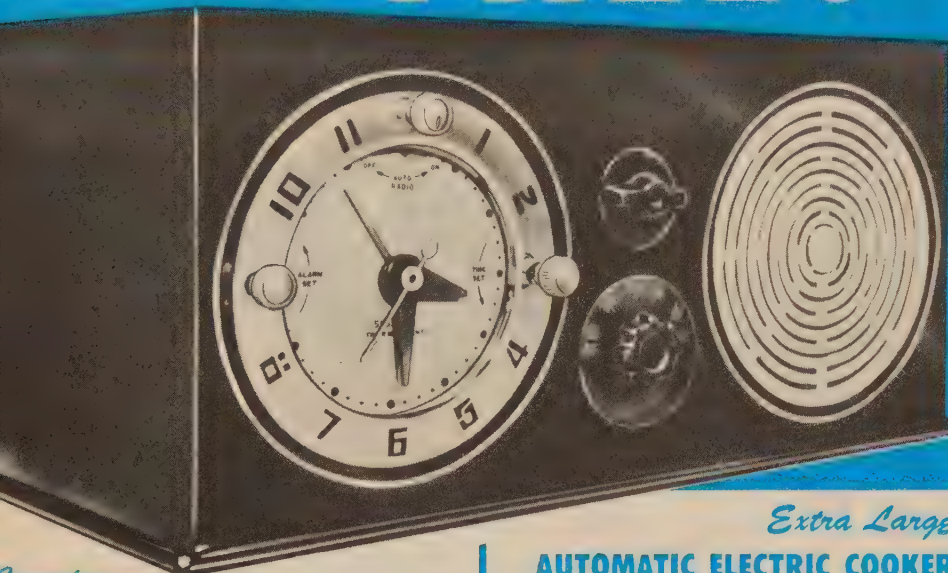
Start your Sunday school working on the contest now. You'll be thrilled with the results.



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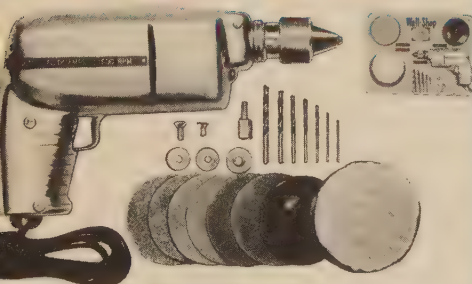


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Send only \$7.00 now. We will send you 13 bottles of Mor-Health Vitamins. After these are sold at \$3.00 each, then send us the \$32.00 balance and we will send you the gift product checked below:

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1. CHRISTIAN LIFE's attendance contest (open to all evangelical Christian Sunday schools) covers the six-Sunday period of October 10, 17, 24, 31, November 7, 14, 1954.

2. To insure fairness in comparing results achieved, Sunday schools will be classified according to size: Class A schools — average attendance of 800 or more for the fifty-two Sundays from October 1, 1953, through September 30, 1954. Class B schools — average attendance of 500-799 for the same period. Class C schools — average attendance of 300 to 499; Class D schools — average attendance of 150-299; Class E schools — average attendance of 75-149, and Class F schools — average attendance of 20-74.

3. Judges will score entries on the following bases: 50% of total — percentage increase in average attendance for the six contest Sundays in 1954 over average Sunday attendance for October 1, 1953, through September 30, 1954.

20% of total — amount of visitation preceding and during Contest.

30% of total — additional promotional effort displayed before and during the course of the contest. Present these activities in a scrapbook or notebook enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of newspaper ads and Sunday school newspapers, blotters, dodgers, etc.

4. CHRISTIAN LIFE arranges for delivery of prizes only to winners within the United States. Winners outside the United States must be responsible for shipping charges, duty, entry permission and any other details necessary for the receipt of their prizes.

5. Departure point for the grand prize tour is New York City.

6. A complete list of winners will appear in the March '55 issue of CHRISTIAN LIFE Magazine.

7. Contest entries must be postmarked before midnight of December 15, 1954, and become the property of CHRISTIAN LIFE Magazine.

8. Decisions of the judges will be final.

entry blank
on next page

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passes all others."
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BIG CITY CHURCHES are equally pleased. Olney Baptist Church, Philadelphia writes: "We are delighted with this new book . . . its use has added new enthusiasm to the congregational singing . . . a fine collection of hymns and the choruses are well received."

A New York City church writes: "Tabernacle Hymns Number Five is a wonderful book and we are enjoying the grand songs—both the old and the new—and all its other features."

From the foreign field a Missionary writes: "Thank you for your good service. The shipment of Tabernacle Hymns Number Five arrived safely. The book is of the finest quality and has an excellent selection of hymns and gospel songs. It would do your heart good to see how these people appreciate them. Even those who can't read would feel terribly offended were they not permitted to hold their copy. May the Lord richly bless you."

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Church of the Open Bible, Des Moines, says: "The books are all we expected and more. They have enhanced our worship services. I have heard nothing but praise."

A Bangor, Pennsylvania church writes: "We held several Committee meetings and after seeing Tabernacle Hymns Number Five we all felt this was the book. It has everything."

A Nebraska Methodist minister says: "I looked over Tabernacle Hymns Number Five and liked it very much and showed it to my Music Committee. They also liked it and the result is the enclosed order."

"We all enjoyed them very much and feel that we were wise in choosing Tabernacle Hymns Number Five," declares a Groton, Vermont minister.

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384 pages. Completeness, low price, orchestrations and optional binding colors are distinguishing features.

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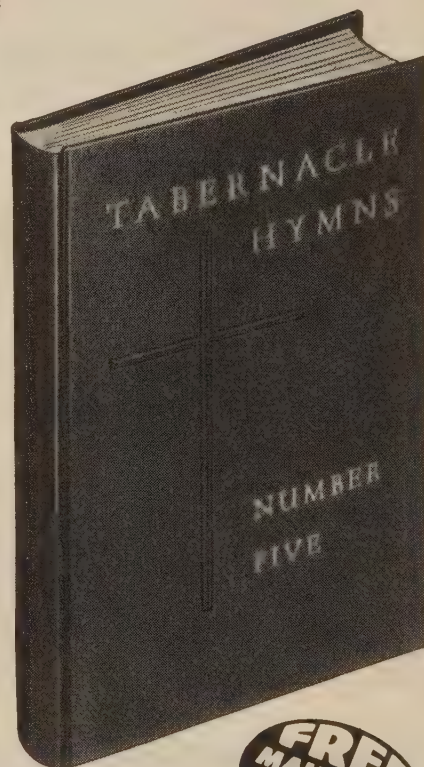
"We certainly do recommend this book highly . . . have received so many favorable comments," volunteers a Nebraska pastor.

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Pastor's name _____

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What years have you participated in previously: _____

Average Sunday school attendance, October 1, 1953, to date: _____

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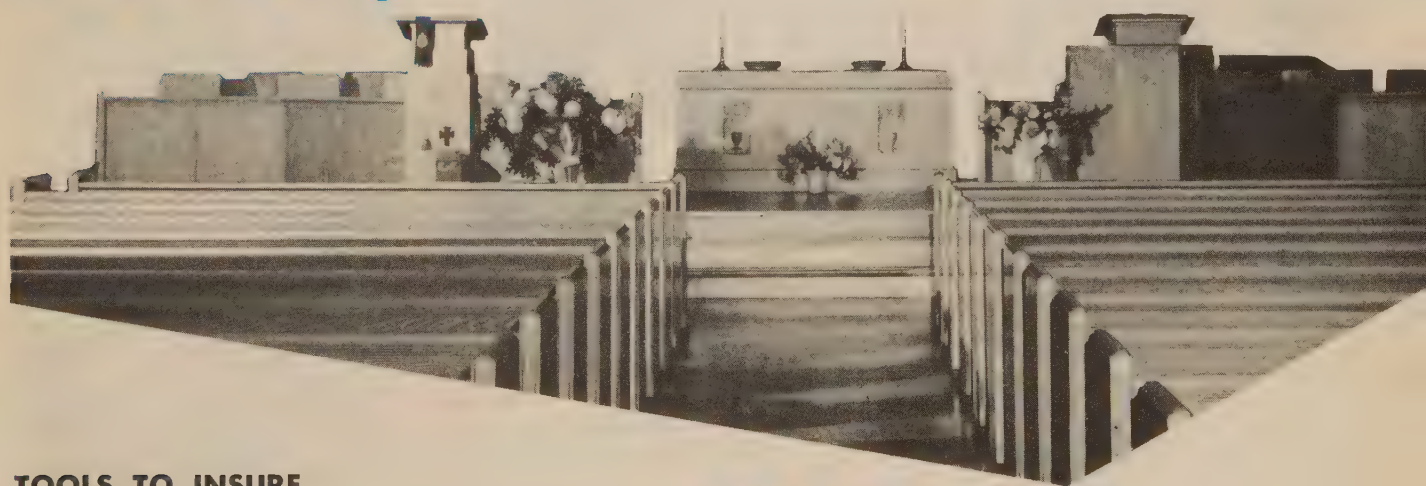
to Winners in 7th Annual Sunday School Attendance Contest

Oct. 10 — Nov. 14, 1954

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TOTAL
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AUGUST, 1954

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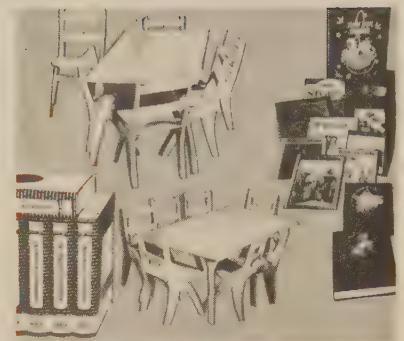
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3rd PRIZE value \$323

12 children's choir robes. Collegiate Cap and Gown Co. ● 100 copies, "Children's Praises." Lillenas Publ. Co. ● 25 Clarin steel folding chairs—juvenile. Clarin Mfg. Co. ● Pedestal folding table. Midwest Folding Products.



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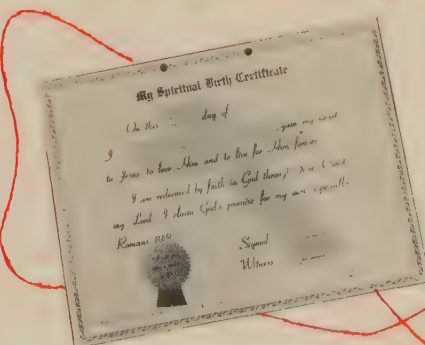
Cast bronze bell, beautifully toned. Petit & Fritsen Ltd. ● 75 copies "Tabernacle Hymns Number Five." Tabernacle Publ. Co. ● Set of 15 filmstrips for all ages. Church Screen Productions. ● Set of Bible maps on revolving stand. Eilers & Co.



6th PRIZE value \$217

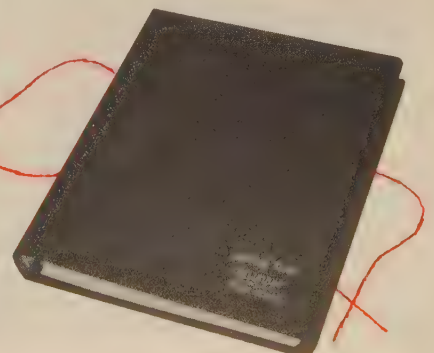
100 copies "Great Songs of the Church." Standard Publ. Co. ● Set of Sermons from Science filmstrips of Moody Inst. of Science. Moody Bible Inst. ● Sallman Head of Christ picture, 35"x45". Warner Press.

to all winning schools



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Selected Films Release Service offers to each winning Sunday school a copy of the "Master Guide to Religious Films" and a year's supplement sheets for each.



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during the last year
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and no more than 799 members.

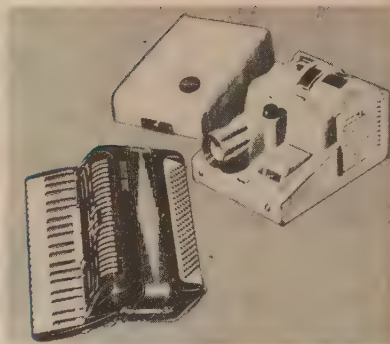
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Masco tape recorder with
mike and tape. Mark Simp-
son Mfg. Co. • 35 Clarin
steel folding Juvenile chairs.
Clarin Mfg. Co. • 2 fold-
ing tables, automatic lock.
Midwest Folding Products.
Framed picture of The Bap-
tism of Jesus. Judson Press.



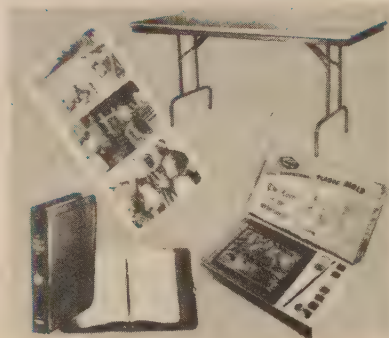
2nd PRIZE value \$464

120-bass S. Soprani Victoria accord-
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cordion Mfgs. & Wholesalers.
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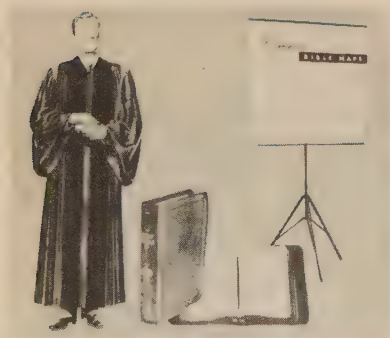
4th PRIZE value \$226

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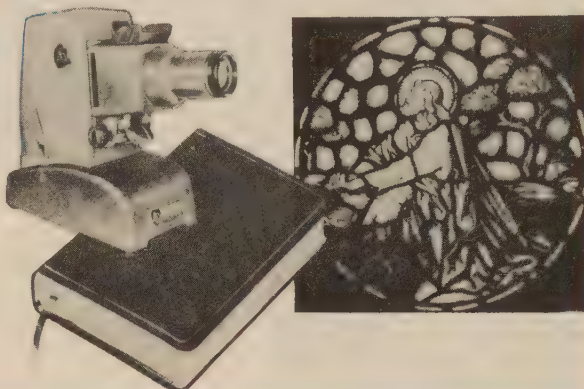
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and no more than 499 members.

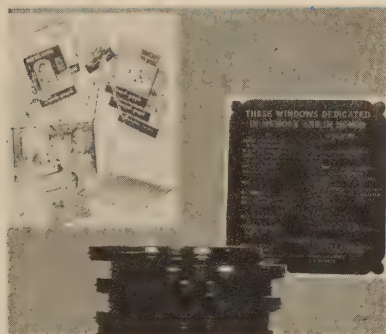
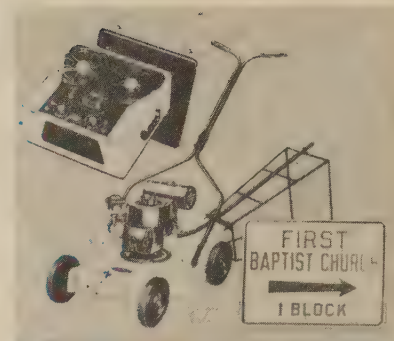
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Pentron multi-speed tape recorder, dual track, dual speed, editing key. Pentron Corp. ● A Sensation power lawn mower, The Mow-Blo. Sensation Mower, Inc. ● Steel hiway directional sign, 18 x 24. Copy as ordered. Active Church Publicity.



3rd PRIZE value \$278

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4th PRIZE value \$212

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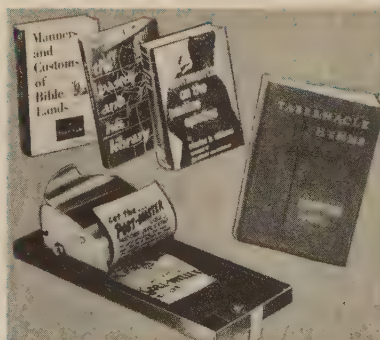
5th PRIZE value \$160

Visual Aid Kit: board, easel, suede-graphs, Gospelgraphs, maps, etc. Scripture Press. ● Life of St. Paul Series of filmstrips in black and white. Cathedral Films. ● The System Bible—authentic study book. System Bible Co.



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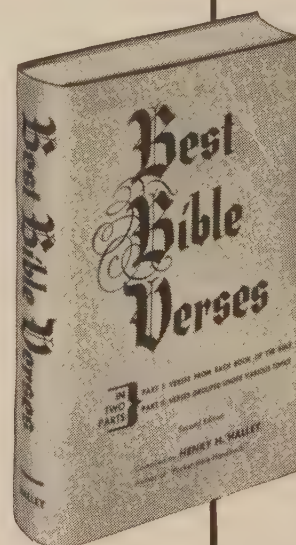
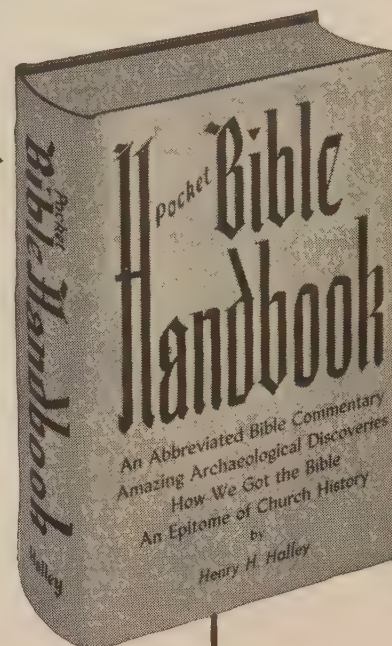
25 Pict-O-Graph Sets for flannelboard. Standard Publ. Co. ● Copy of The System Bible. System Bible Co. ● 12 PLANS for Your S. S. Year-calendar. Christian Education Partner Service. ● Williams Commentary and two other books. Moody Press.

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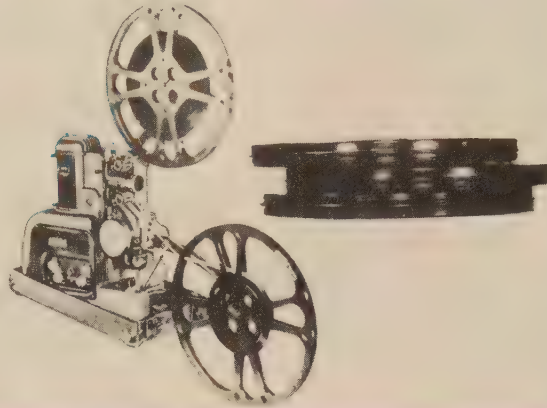
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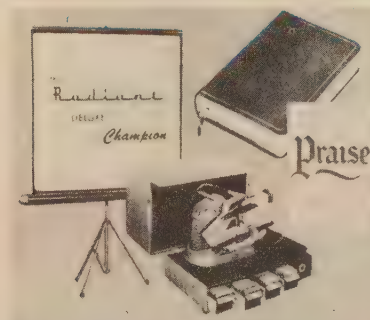
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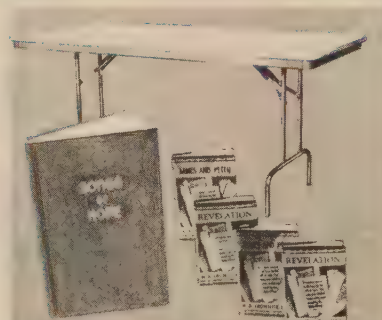
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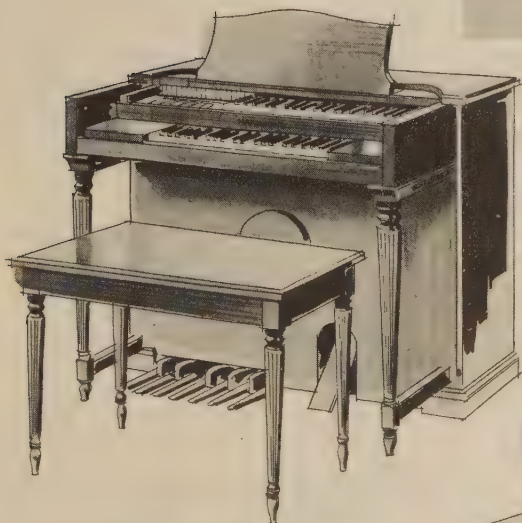
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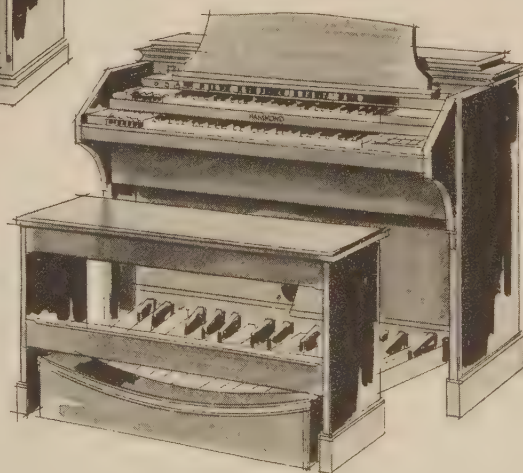
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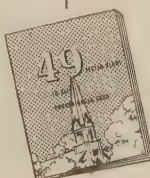
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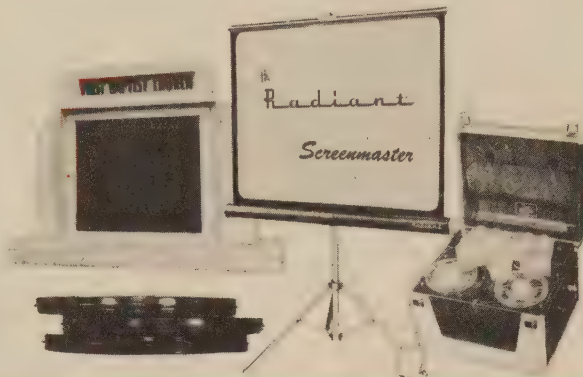
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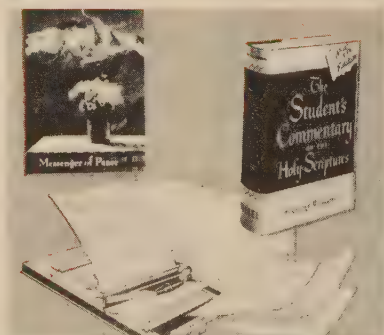
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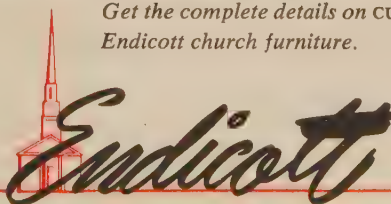
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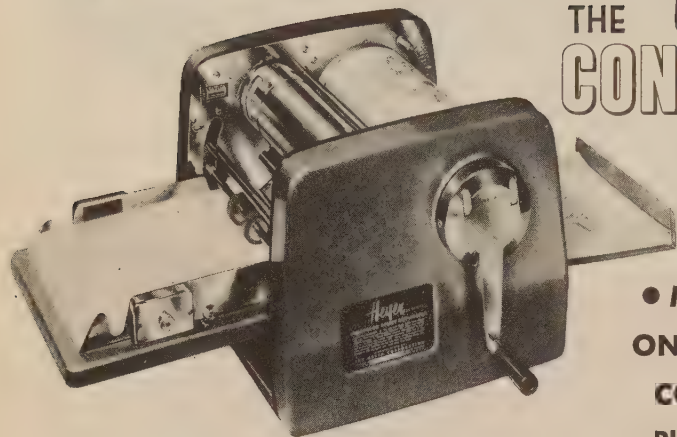
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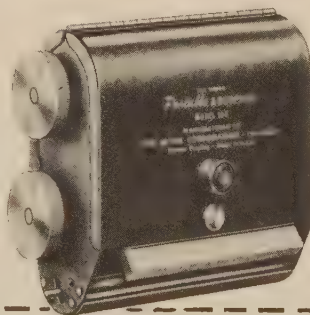
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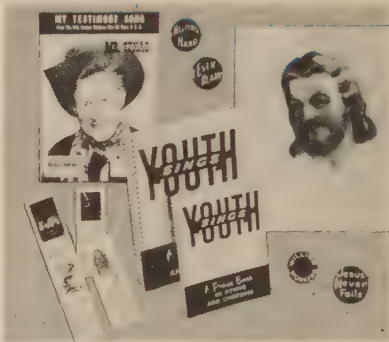
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12th PRIZE value \$73

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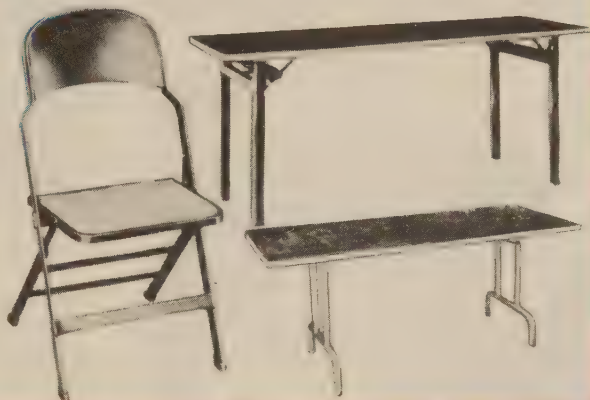
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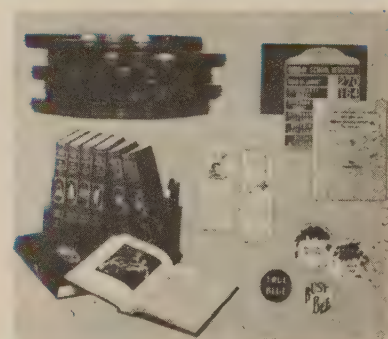
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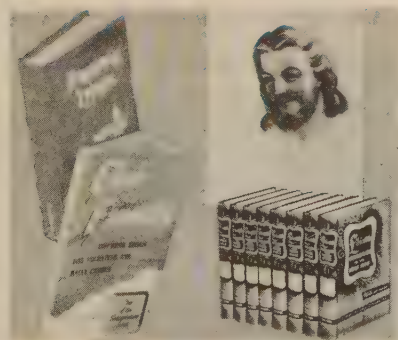
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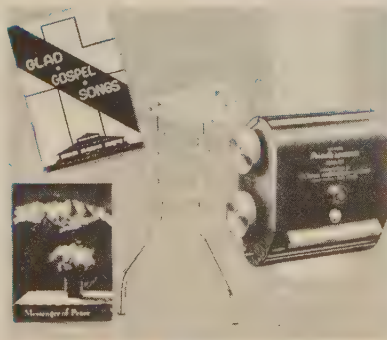
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CHRISTIAN LIFE



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WORLD

Trouble Hits Greek Evangelicals

The Greeks Have the Word

IGNORING the already impressive list of persecutions of those who defy the Greek state church, a committee of theologians of the Universities of Athens and Thessalonica is preparing a new translation of the Bible.

Greece's 1948 constitution forbids translation of the Scriptures without approval of both the Orthodox Church of Greece and the Ecumenical Patriarchate, and the committee didn't obtain the okay.

Meantime trouble flared on new fronts for hard-pressed Greek evangelicals. And the General Synod of the Greek Evangelical Church has asked U. S. Christians to pray for them. The appeal was made at an emergency meeting of the Synod in Athens to "consider measures to be taken in view of the decided effort to root out our Church and rob it even of the narrow limit of religious freedom it now enjoys."

Most recent incidents were the sentencing of seven evangelicals of Katerini (six of them women) to jail terms for protesting when authorities took possession of church property alongside their chapel.

A lay worker was sentenced to 40 days in jail and fined \$400 for passing out tracts, but an appeals court has agreed to review the case.

Though the Greek supreme court has

ruled that the evangelicals can establish their own schools, the government ministry of education refuses to issue the permits. Believers in many small villages are also denied the right to gather in worship, according to G. A. Hadjiantoniou, moderator of the synod.

The evangelicals place the blame for the persecutions at the door of the Greek Orthodox hierarchy, who themselves have cause to be grateful to Protestant churches of evangelical faith. The Evangelical Church in Germany recently gave \$10,000 to the Greek Orthodox church for earthquake relief. A fund being collected in Geneva by the World Council of Churches now amounts to \$22,000 and will be used to rebuild leveled Orthodox churches. The fund represents gifts from many denominations. U. S. evangelicals might suggest that the fund be held until the Orthodox hierarchy shows itself grateful enough to extend the love of Christ to their persecuted brethren.

MISSIONS

Primer for Preacher

THE LABORIOUS process of reducing still another tribal language to writing and then translating the Scriptures into it has

been begun among the Sediq tribe on Formosa by Ralph Covell, Conservative Baptist Missionary.

Covell, one of two missionaries able to speak any of the Formosan tribal dialects, prepared a primer to present to 30 pastors and evangelists of the Sediq tribes. He then taught them, via a large chart, to recognize the sounds of their own language.

India—Fire or Smoke?

DESPITE the high-level worrying about the Indian crackdown on foreign missionaries, Christian workers in the country continue to have a good deal of freedom to preach the Gospel. A spokesman for the World Wide Prayer and Missionary Union writes, "In spite of the fact that some visas for returning missionaries have not been forthcoming, we are free to come and go about our regular evangelistic ministries with neither hindrance nor persecution. We find people kindly and receptive."

Premier Jawaharlal Nehru, in his latest statement on the problem, told the Lower House of India's Parliament that the government is not in favor of increasing the number of missionaries in the country.

But a situation which could lead to more trouble than any to be caused by the government is the launching of a passive resistance movement in the Poona area around Bombay. It is designed to oust foreign missionaries. Known as the "Quit India" movement, its supporters plan to hold demonstrations at missionary centers.

Ringside for Revolution

FREE METHODIST missionaries, the Rev. and Mrs. Donald Vesey, were caught in the crossfire of Paraguay's recent revolution, but escaped unharmed.

The Veseys awoke one morning to find soldiers armed with machine guns entrenched within 500 feet of their property. They were forbidden to leave. The next night bullets whizzed by their house.

The next day soldiers and revolutionaries used the house as a shield in exchanging fire.

Later that day the issue was settled and peace returned to the Veseys.

Red View of Missions

A WASHINGTON D. C. Roman Catholic priest in Geneva confronted a Chinese Communist spokesman during the foreign ministers' conference with a challenge to explain why 19 American missionaries are "still being held as hostages" while other nationals have been ejected from China.



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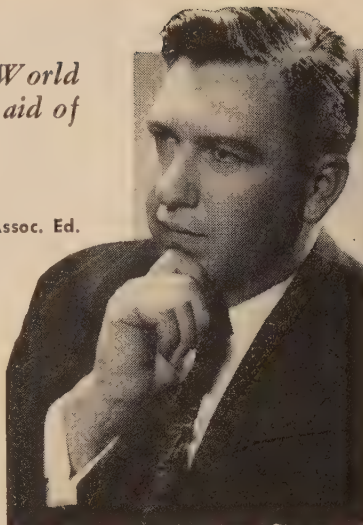
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The Red, Huang Hua, stalled for awhile but finally charged that the Americans are spies and subversives. Huang added, "They cannot any longer enjoy the privileges they enjoyed under imperialists. They do not have the right to interfere in the internal affairs of China and carry out espionage activities."

How Churches Give

TORONTO'S PEOPLE'S Church did it again! At its recent missionary convention, \$270,000 in pledges for missionary work was rung up. In addition, \$30,000 was pledged for home missions. It was Peoples' largest collection. It will support 350 missionaries already on the field and enable the church to add 20 or 30 new ones.

Boston's Park Street Church collected \$187,696 in cash and pledges on the closing day of its 1954 convention. This was \$5,000 more than given in last year's convention.

Africa Radio Dedicated

PRESIDENT WILLIAM V. S. TUBMAN and other government officials of Liberia were present to dedicate radio station ELWA, in Monrovia, recently. The station is operated by the Sudan Interior Mission and is currently on the air 25 hours a week via long wave. Short wave equipment is due to be installed soon enabling the missionary message to reach other parts of Africa. In his dedication talk, President Tubman said ELWA's programs were "convincing, convicting and converting."

NATIONAL

Supreme Court Aftermath

THE U. S. SUPREME Court's famed segregation decision started a chain reaction that has toppled the settled policies of major southern denominations on the question.

One by one, the Southerners meeting in conferences and conventions, have eagerly laid down a long-time "burden on our consciences," as one observer put it. And they have voted, not only to uphold the court's decision to end segregation in

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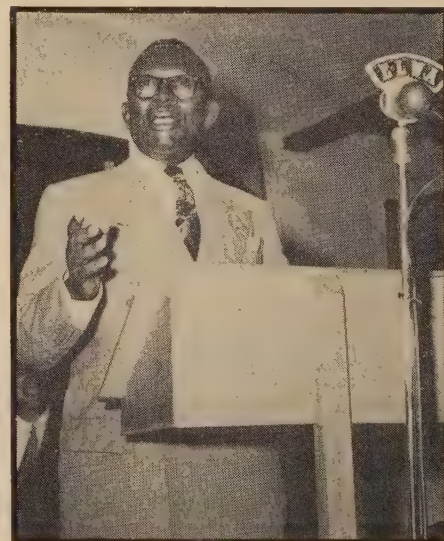
Thousands stood for Christ. 642 are now starting to seminary in South Korea to enter Christian ministry. World Vision, Inc. through its President, Dr. Bob Pierce, has promised \$10,000 to this work. We prayerfully need your help in the training of these ex-POW's. Write to

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KRAUSE AND BERTRAM REHEARSE A PROGRAM
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Gospel TV for the Deaf

by John Appel

"MOMENTS of Comfort," a non-denominational television program, is the first in the country to use a "split-screen" technique to extend the Gospel to the deaf.

Every other week on the once-a-week telecast over WNHC-TV, New Haven, Conn., the Rev. Oswald H. Bertram and his staff are seen speaking and singing on one half of the screen while the image of the Rev. George R. Kraus of New York City interprets the words simultaneously into sign language on the other half.

As the principals stand before one camera, the interpreter picks up their words from a loudspeaker in another room and "speaks" them to the deaf through another camera. On the viewer's screen, the images are merged so that speakers and translator appear side by side. The reason for the two camera technique is to allow the Rev. Kraus to stand continually before one camera, as he must, when the other is switched smoothly and quickly to the various speakers and singers.

"Moments of Comfort," which started as a radio program over Station WATR, Waterbury, Conn., in 1946, is now carried over six radio stations and two TV stations in Connecticut to an audience of 750,000, according to the Hooper Rating.

It has been accepted for transmission in German, which the Rev. Bertram speaks fluently, over the Voice of America's regular foreign broadcast, "A Nation at Worship," and HCJB, the Voice of the Andes, Quito, Ecuador, has begun broadcasts of the German translation to all Latin America and Europe.

The program operates on a budget of \$200 to \$250 per month, most of which goes for giveaways like New Testaments, wall mottoes, and portions of Gospels. The money comes from the audience with amazing regularity, although operating capital once dipped to eight dollars.

Dedicated to shut-ins, "Moments of Comfort" has the material and spiritual support of the 220 members of St. Paul's Lutheran Church in Naugatuck, Conn. At Pastor Bertram's direction, they pray for the success of every extension of the program.

The 15-minute format follows a similar pattern on television and radio, opening with the ringing of church bells, followed by announcement of the day's program, a hymn by soloist William Boyd accompanied by the Rev. Bernard W. Janssen at the organ and six minutes of meditation by the Rev. Bertram on a Bible-centered theme.

the schools, but in some cases made plans to banish it in their own denominations.

The 94th General Assembly of the Presbyterian Church in the U. S. (Southern), meeting at Montreat, N. C., urged abolition of segregation in all churches and church courts of the denomination, and called "enforced segregation of the races discrimination which is out of harmony with Christian theology and ethics . . .

the Church should lead rather than follow."

The Southern Baptists, in convention in St. Louis, followed almost immediately, approving the court's decision by an overwhelming majority.

In San Antonio a resolution calling upon "all institutions" of the Southwest Texas Methodist Conference to "end segregation" was adopted at the conference's annual

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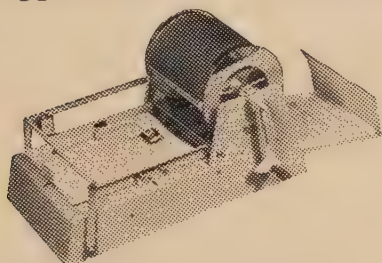
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meeting. And the council of the Protestant Episcopal Diocese of Virginia, meeting in Arlington, Va., called upon Episcopalians in the state to help carry out the Supreme Court ruling ending segregation.

Missionary observers are waiting to see what effect, if any, the ending of segregation in the U. S. will have on foreign fields. Some churchmen have predicted missionaries will find it easier to win native peoples who have felt that U. S. racial practices have been "immoral."

Philip's Fruit

AMERICANS SPECULATING over reasons behind the visit of Emperor Haile Selassie to the U. S. this summer may have missed the whole point if they think military or economic needs were his motivation.

Little noted in Haile's speech before a joint session of Congress were his words: "The closest tie between my country and the United States is their Christian faith." The emperor is one of Wheaton College's most distinguished alumni (honorary) and by his confession is a real, born-again believer. There was far more than a desire to peddle coffee in his words: "With but rare exceptions Christianity does not extend beyond the confines of the Mediterranean. In this remaining two-thirds of the earth's surface, Ethiopia is the State having the largest Christian population."

Philip, whose conversion of the Ethiopian eunuch long ago probably launched the country towards its present beliefs, would probably have rejoiced at the speech.

Score for the FBI

THE FEDERAL BUREAU of Investigation, accused of favoring Roman Catholics in its employment policies, had the last word in an argument with Dr. Donald Grey Barnhouse, noted evangelical leader.

More than a thousand FBI employees, making no verbal reference at all to the controversy, packed up and went to a special vesper service at National Presbyterian Church in Washington. J. Edgar Hoover, FBI director, arranged the service.

The employees listened to a Protestant message from Dr. Edward L. R. Elson.

Notes from the Nation

A SURVEY made for the Catholic Digest showed that 83 per cent of Americans over 18 years of age believe the Bible to be "really the revealed word of God."

■ Warren J. Taussig, church-industry director for the National Association of Manufacturers, predicted that American religious bodies will have to build 100,000 new churches, worth \$8 billion, by 1975 to serve 28 million more churchgoers.

■ California has found that alcoholics cost the state annually twelve times the total revenue derived from liquor taxes. ■ Future of the so-called "Christian Amendment" to the Constitution looked bleak when its sponsor, Sen. Ralph E. Flanders (R.) of Vermont, himself expressed doubt as to the wisdom of adopting it.

EDUCATION

Jesus for the Schools

THE LOS ANGELES County school trustees got plain talk on a controversial issue from Dr. Carl F. H. Henry, professor at Fuller Theological Seminary in Pasadena. Henry told a trustees' conference that "Moses and Jesus have as much right to be heard in our public schools as Darwin and Dewey."

Henry said the "myth of progressive education had produced a generation whose sensitivity to the spiritual and the moral is dulled . . . and no commandments were acknowledged to be due obedience at all times and places from all men under all circumstances."

The professor saw hope in the fact that there is a rising favor for moral and spiritual emphasis in American public education.

Cubists on the Campus

LOOKING FOR all the world like three blocks left in the grass by a forgetful child, new chapels have been designed for construc-



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tion on the campus of Brandeis University, the new college named after the late Supreme Court Justice.

The three chapels are to house Catholic, Jewish and Protestant worshippers. All will front on a reflecting pool. One clergyman remarked on seeing the artist's conception: "At first I thought they were bomb shelters!"

► PEOPLE

Professing Professor

DR. CARL ARMERDING, beloved Wheaton College professor of Bible and Theology, will desert the ivied halls next October to go back to his first love — missions.

The professor has been named president of the Central American Mission, succeeding Dr. Karl D. Hummel. Dr. Armerding has served as a missionary in Spanish Honduras and the British West Indies, as well as among the New Mexico Indians.

Former Priest Serves

A COLOMBIA PRIEST who could not stomach the persecutions of Protestants and left his church to find a real Christ has joined the International Students organization. He is Dr. Samuel Ruiz, and according to Bob Finley, president of the organization, he will serve Spanish-speaking students.

Dr. Ruiz will contact the foreign students at the U. S. universities in an attempt to win them for Christ. Said Finley, "Then when they return to their own lands they will take the Gospel to their own people."

Finley said Dr. Ruiz served the Roman church until Easter of 1953. In Colombia he "witnessed the slaughter of innocent victims of religious prejudice and was smitten by his own conscience." When he began openly to oppose the persecutions his own life was threatened, Finley said, and he fled to the U. S. where he was converted at Christ's Mission a little more than a year ago.

► EVANGELISM

Revival Tempo Rises

EUROPE'S DESIRE to hear the Gospel seems still to be rising. Following Billy Graham's smashing London campaign, the evangelist addressed 60,000 persons in a little Derbyshire town, Calver, in an outdoor meeting.

In spite of sickness, Graham carried out plans to speak in continental Europe's key cities. Largest meeting was in Berlin where 80,000 attended and thousands sought salvation.

In Argentina, Buenos Aires newspapers reported attendances at Evangelist Tommy Hicks' meetings to be consistently more than 60,000, once, more than 200,000.

Meantime record crowds gathered in Paris to hear an English evangelist, Fred Squire. At one meeting 12,000 persons were present and hundreds publicly accepted Christ as Savior.

Training for Evangelism

A STEPPED-UP program of leadership training is on the drawing boards for Youth for Christ International. Organizational specialists are being added to the staff to

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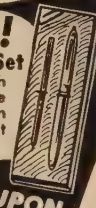
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DENOMINATIONS

Presbyterians Move to Merge

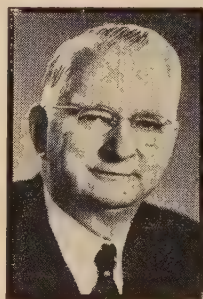
THE FIRST HOT days of summer popped open denominational conventions like peonies, and most of them made news:

In separate meetings, Northern, Southern and United Presbyterian conferences voted to merge. Before the three can become one, however, the union must be approved by synods, presbyteries and individual churches. The Southerners, meeting in Montreat, N. C., approved the merger only after heated debate. And it was believed by many, particularly delegates to the 17th annual General Synod of the Bible Presbyterian Church at Greenville, S. C., that some southern congregations would leave their denomination rather than unite with the denominations they consider "modernists".

A spokesman for the Bible Presbyterians said he believed the Southern dissidents might join with them since their churches "have not gone in for modern trends in theology."

Southern Baptists, meeting in St. Louis, were urged to double the number of their foreign missionaries commissioned annually, by Dr. Baker James Cauthen, head of their foreign mission board. Delegates also learned their Sunday schools' attendance had risen by 267,000 in 1953 for a total of nearly 6 million. They re-elected as their president Dr. James W. Storer of Tulsa, Okla.

The Conservative Baptist Association, meeting in Detroit, charted a future course of "tolerant and moderate separatism," from the American Baptist Convention, which itself was meeting in Minneapolis at about the same time. The Con-



STORER



VANDER LUGT

servatives admitted 101 additional churches into membership during the past year, and appointed their 331st missionary.

Dr. Reuben E. Nelson, general secretary of the American Baptists, reported that their convention's health was better. The number of churches leaving the denomination during the past year "dwindled to a mere handful." "The tide has turned," he added, "until the number of new and returning churches far exceeds the number that have felt led to withdraw."

The General Association of Regular Baptists, a separatist group, met in Chicago with a record delegate registration. It devoted much time to a series of studies

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outlining a new approach to the child-evangelism field to make it more church centered.

In Buck Hill Falls, Pa., Dr. Gerrett T. Vander Lugt, president of Central College, Pella, Iowa, was elected president of the General Synod of the Reformed Church in America at its 148th annual meeting.

Catholics Into Protestants

When Christian Herald came out with results of a survey which purported to show that more than four million Catholics had become Protestants during the last ten years against a Catholic claim that a little more than one million Protestants had become Romanists during the same period, loud was the cry of "Error!" — especially from the Roman Church.

Even some Protestants cried out against the figures.

A quieter voice in the hue and cry almost went unheard, but it backed up in large part the magazine's claim. It was the United Lutheran Church in America, spokesmen for which said it has gained four times as many Roman Catholics as members as it has lost to the Papacy. Tabulations of gains and losses were made of 3,726 of 4,253 member congregations — a very comprehensive sampling.

Of the churches answering, 1,017 reported that in 1952 they received a total of 2,902 Roman Catholics into membership. Only 458 congregations lost members to the Catholic church and their number totalled 752.

Dr. F. Eppling Reinartz, church secretary, said, "These sums go far to support" the *Christian Herald's* claim.

MISCELLANEOUS

Pennies for Heaven

CLIFF TEMPLE Baptist church in Dallas, Tex., has come up with an idea that may ease motorists' consciences and aid the church finances: establishing parking meters in the church's parking lot. Object is not to tax Sunday churchgoers but to request donations from parkers who use the lot on weekdays. Nobody gets fined if they don't drop a penny when they park on weekdays, but the church reports a good response anyway.

AUGUST, 1954

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One Hebrew Christian writes: "It is fearful to be in such distress. Sometimes I lose courage to go on, and then I remember the saying, 'Man's extremity is God's opportunity; when the need is greatest, help is the nearest.' This we have experienced when God through you sent us so much nourishing food. We pray that God will bless and reward our dear and generous friends in North America."

A faithful Gospel work is still maintained amongst surviving Jews in various parts of Europe, and it is our joy to undergird such a ministry by shepherding Hebrew Christians and by giving them food and other forms of relief. In acknowledging such gifts one missionary says: "The CARE food parcels which you have sent us are of great help in our struggle of everyday life. We are so grateful to you and the generous donors."

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The Gospel Goes to the

An alert church finds a neglected mission field — the county fair — and is invited back to give out the Gospel again.

"IF SINNERS don't come to church, we must go to them," declared Pastor Dale Cryderman to the official board of the Free Methodist Church, Winona Lake, Ind. "And a good place to do that is at the County Fair."

Immediately, plans to erect a religious booth, the first of its kind in the county, were in full swing. The pastor visited the chairman of the fair board, renting space for a display. Describing in detail the plans and purposes of the display, he received the complete approval of the board.

Location of the display was important. It must be strategically placed to attract the most people. A spot beside certain industrial displays which would be especially attractive to young people was chosen.

With the dual purpose of publicizing the work of the local church and of spreading the Gospel, the members planned the display. Photos of the church in action, Sunday school classes

in session, youth activities, meetings of missionary societies, men's fellowship gatherings and the weekly radio broadcast were included. A complete exhibit of religious literature used by the church and Sunday school was arranged.

Colorful, attractive, doctrinally sound tracts were selected for distribution. Young and old and shut-ins joined in stamping the name and address of the church on each tract.

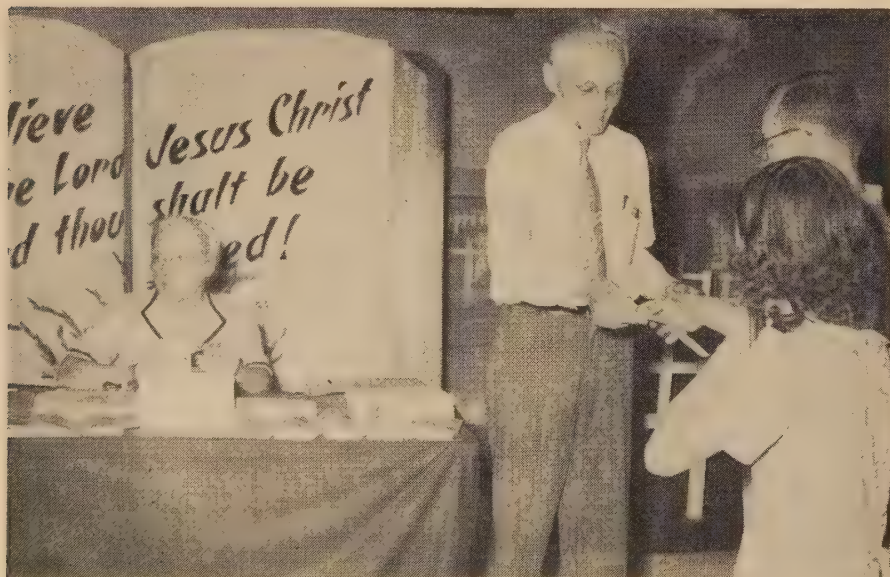
A special leaflet having a picture of the church, its name and address, the time of services, and a personal invitation from the pastor was printed.

Brightly-colored paper hats styled after the soldiers' overseas hat carried the name of the Sunday school in large print on each side and were given to boys and girls passing by. This was the eye-catcher for the booth.

Church furniture, a pulpit, the Christian and American flags provided a friendly, worshipful atmosphere. Tape



In the booth a display informed the visitors of the church's activities.



Volunteer workers give out free gospel literature to all who pass the booth.

recordings of the radio broadcast served as a background for the whole exhibit. A registration book for interested people to sign their names and addresses was on hand.

Throughout the planning and organizing of the exhibit, groups were meeting regularly to underwrite the project with prayer. Every prayer circle, heads of family altars and individual Christians joined in the prayer intercession for God's blessing on the booth and the workers.

Then came the manning of the booth. Someone must be there every hour the fair is open, keeping free literature available, distributing tracts and talking with people with hungry hearts.

Only those persons who could answer questions intelligently, who made

Fair

by Marian Williamson



Children received paper hats which in turn attracted grown-ups to come.

a pleasant appearance and who could be used of the Holy Spirit to lead men and women to Christ were used. A call for volunteers who could spend a few spare hours in this work was sent out. No distinction was made because of age. And a total of 96 people from eight to 80 joined in keeping the booth manned.

And how did the fair-goers respond? They stopped and looked over the booth, talked with the friendly workers and received free literature. Children roaming through the grounds wearing the brightly-colored paper hats attracted other visitors to the display. People talked of it on the streets. The local paper gave it coverage. Of those who stopped to look and talk, 2,000 signed the guest book. And over 30,000 pieces of literature were distributed.

AUGUST, 1954



More than 30,000 tracts were distributed; 2,000 people registered in the booth.

This was no concession. The booth had nothing for sale. Its purpose was to reach more people with the Gospel and to let them know there was a church that cared for their salvation.

Numbers who stopped to view the pictures and listen to the broadcast became convicted of their need and the Christian worker had prayer with them.

An 18-year-old boy, working in the city for the summer and away from home for the first time, had drifted away from the church. The Christian worker discovered his need, gave him Scripture and prayed with him. The boy accepted Christ.

Christians of surrounding communities stopped at the display to study the photos of church activities and literature and to exchange Sunday school teaching methods.

Other results from the unique venture were the addition to the mailing list for follow-up purposes of 2,000 names from the registration book, an increased radio ministry and many new visitors to the church. Delinquent Sunday school scholars came back as regular attendants through contacts made at the fair. Church members grew

spiritually as they participated in an evangelistic project which gave them a chance to witness and to pass tracts. Whole families joined in the project.

The merchant in the neighboring booth begged the pastor, "Will you have your booth beside mine next year, too?" He not only liked the spirit, but the great crowds who thronged to see the unusual religious exhibit often stopped to see his also.

The response of the Fair Board was enthusiastic. The chairman declared, "The presence of such influences as this on the fairground strengthens my position in banning undesirable elements from the midway."

Already the influence of the pastor and church is raising the total standard of the County Fair.

As a direct result of this first experiment in County Fair evangelism, booths are being planned this fall for the State Fairs of Michigan and California.

END



Project 5

Stimulate consistent and effective Christian citizenship.



Cyprus-born Zodhiates wants all of Greece reached with the Gospel and encourages Greek Christians to do the job themselves.

Answer to a New Macedonian Call

by **Leslie Flynn**

Greece had seen hundreds of devastating earthquakes, but never before had they seen a propitious whirlwind like Spiros Zodhiates.

DEVASTATING earthquakes have recently spotlighted Greece in world news. During the last two years equally rocking spiritual events have jarred the evangelical life of Greece to activity unprecedented since Paul.

For example, the first full-time day Bible institute in Greece was established in September 1952, in Macedonia with more than 100 students enrolled.

In March 1953, the first evangelical orphanage was officially dedicated, tending 50 children.

A month later, the Supreme State Council, equivalent to the United States Supreme Court, granted permission for the operation of the first evangelical day school in Greece.

Most remarkable of all, almost a quarter million New Testaments in modern Greek have been distributed throughout Greece since 1949. Never in all the history of Greece has there been such widespread dissemination of the Bible.

Sparkplug behind this rapid series of advances is the American Mission

to the Greeks, formerly known as the American Committee for the Evangelization of the Greeks, with headquarters in New York City. And one-man whirlwind behind this outfit is its general secretary, Cyprus-born Spiros Zodhiates. Two-fold aim of this organization is to interest American Christians in the Lord's work in Greece and to spread the Gospel among Greeks in America.

Biggest spurt to the work was given five years ago when he personally sailed to Greece with 53,000 Testa-

ments in modern Greek. Although the Greek Constitution did not permit the translation of the New Testament from the original language, Zodhiates spent a year preparing the publication of a modern Greek New Testament. With thousands of these modern Greek New Testaments, a gift of the Million Testaments Campaign, on board a cargo vessel, he landed at Pireaus, port of Greece's capitol, Athens. Customs officials refused admission for the Testaments unless an extremely high duty was paid.

Greek Christians gathered daily for prayer in a home across from the Acropolis and Mars Hill. After 27 days Zodhiates managed to grab an interview with a high governmental official. Six months before, in his *Voice of the Gospel*, Zodhiates had reprinted an article written by this government official. In the article the official had stated that the Bible should become the book of the Greek nation. When the official saw the reprints he was very pleased. Then Zodhiates showed him one of the Testaments which he had slipped into his pocket. Came the reply, "I believe that the Word of God is the thing Greece needs more than anything else today!"

Retorted Zodhiates, "I've brought 15 tons of Testaments from America!"

The official told him to come to his office next morning and he would have all the necessary documents ready. Two documents were released, one to the appropriate authorities recommending that the Testaments come in duty-free, and the other giving permission to Zodhiates and his fellow-workers to distribute this Testament widely.

However, a snag was hit when one sub-official in the Finance department wrote on the first order, "There are no existing laws in Greece that would justify the clearing of these Testaments duty-free." But while Christians prayed, this document was signed without any difficulty. Next day 15 tons of Testaments passed through customs and not one single cent of duty was paid, except for the cartons in which the Testaments had been packed. In the months that followed, Zodhiates traveled the length and breadth of Greece, visiting such well-known Bible towns as Thessalonica, Corinth, Berea and Philippi, freely distributing 45,000 Testaments. Said he, "Not one person refused either to receive or to read the Bible daily!"

Hundreds were given to priests, who requested them. One elderly cleric when asked if he owned a copy of the complete Bible replied that he had never seen one. Asked how long he had been a priest, he replied, "Forty years."

As a result of this wide distribu-

tion of the Scriptures, a Bible class has started in almost every one of the 75 prisons in Greece, with 5,000 enrolled in daily study.

One town welcomed Zodhiates and his Bibles with open arms because they had just one copy of the Scriptures which traveled around from person to person with the understanding it could not go to the same person more than once every several weeks.

On one occasion a motorman, seeing Bibles distributed on his streetcar, stopped the trolley, begging, "Please give me one. I stopped the car to be sure to get one, for if I had waited till the next stop they might all be gone."

A police officer invited Zodhiates to address a prison camp of 600 men and women Communist guerrillas. For 20 minutes he preached from a soap box and stressed daily reading of the Bible. When he offered a copy to all who would promise to read a chapter daily, every hand was raised. An ex-member of the Greek parliament who had become a political prisoner accepted Christ.

Since original permission, four more printings of the Testament by the Million Testaments Campaign of Philadelphia have been given official clearance to Greece, duty-free. These, with the thousands of Testaments and Bibles which the American Mission to Greeks bought from anywhere they could be found, total nearly a quarter million.

The reason so few Bibles could be found in Greece before the distribution by American Mission to Greeks was partly the dictatorship in the 1930's when no Bibles were permitted to enter or circulate in Greece. Communists burned some in recent years.

The war's aftermath reduced the country to indescribable suffering. After the Nazi invasion Greece had to repel Communist attackers. Extended periods of malnutrition have given Greece probably the world's

highest tuberculosis rate with one-third of the population actual or potential victims. With its 6,000 sanitarium beds the nation cannot begin to care for the more than one-third of a million active TB cases. Nor can the state provide from public funds anti-biotic medicines. Each patient has to secure his own. This abject privation Zodhiates saw firsthand on his Bible-distributing journeys.

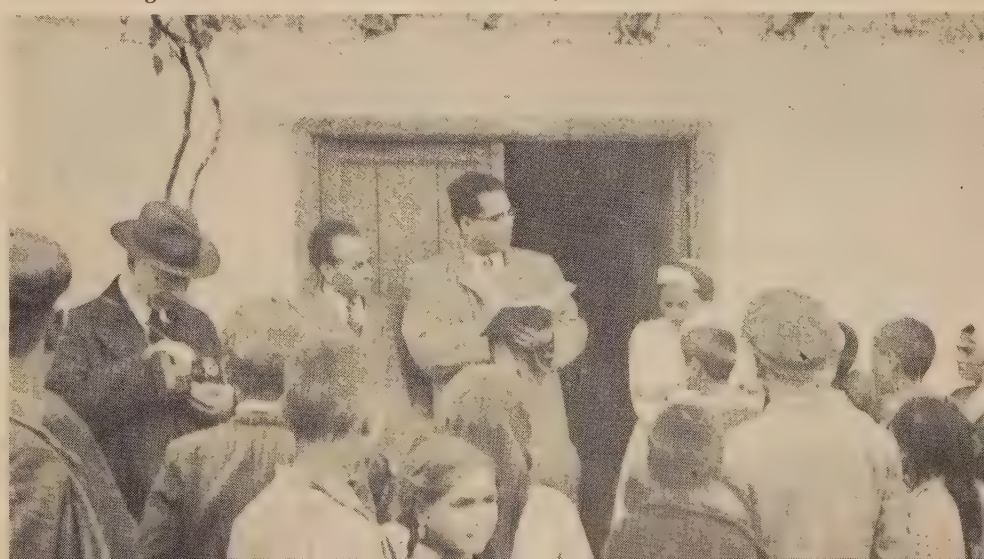
American Mission to Greeks, Inc., has stirred up enough interest to send hundreds of packages of food and medicine, like streptomycin. The basement of the First Baptist Church, New York, is used as a shipping center. Greek missionary workers connected with AMG distribute the packages with a gospel message. Many sufferers have been healed in soul as well as in body.

Seeing the plight of nearly half a million orphans, Zodhiates gave serious consideration to starting an orphanage in Greece. After his return from Greece in 1949 he began to work for it. As money came in, he sent it



Zodhiates romps with Greek orphans.

Obvious hunger for the Word of God is evidenced by the crowds swarming Zodhiates.



THE STARTLING TRUTH ABOUT GREECE!!

READ article
on page 66



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3. Support of a missionary student at our Macedonian Bible Institute at \$25 a month (100 students are now training here)
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over. In December 1951, the orphanage, largest building in Katerini, 16th largest city of Greece, was finished.

However, the Greek government refused permission to open it. Zodhiates wrote letters to every conceivable person of influence, including Mrs. Eleanor Roosevelt and the United Nations, threatening to splash the matter openly, creating adverse public opinion against the government of Greece. Official permission came in August 1952. Greece's first and only evangelical orphanage opened the next month, caring for 50 orphans. Next to that building AMG is now erecting an annex orphanage, the first floor to serve the needs of more orphans and the second floor to serve as the First Evangelical High School to swing its doors open next school year.

Zodhiates made a second trip to Greece in March 1953, and dedicated the orphanage. A crowd of 1,500 attended, including officials of the Greek government and the consuls of the United States and Switzerland. A few hours before the dedication two Greek Orthodox priests went to every one of the town officials, urging them not to go to the ceremonies. Then the governor, upset, went to the mayor's office and suggested they should boycott the service; but, the mayor courageously insisted on going, the governor finally coming along, too. They were so moved by the dedication that through their tears they asked Zodhiates to help build a hospital.

Next day Zodhiates was handed a program of a three-day Bible conference, thought to be the first one held in Macedonia since the days of the Apostle Paul.

This conference was organized by the Macedonian Bible Institute, first full-time day Bible school in Greece, started the previous September. Students, topping 110 enrollment, come from all over Greece. Persons with only grade school are eligible. The institute will house the only Christian correspondence school in the country. Since 1949 Zodhiates has been instrumental in printing 40 evangelical books in Athens, including part of a commentary on the New Testament. Even Greek Orthodox seminary professors and students are using this book on New Testament introduction.

A month after the orphanage was dedicated, a century-old prayer was answered. For 100 years evangelical Christians have had to send their children to Greek Orthodox-controlled public schools. This minority, in a country where every person is supposed to be Greek Orthodox and where only one seventh of one per cent are declared Protestants has been asking the Lord for evangelical education for their children. The Ministry

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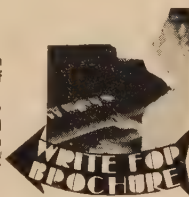
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of Education and Religion has constantly refused the evangelicals a permit to open an evangelical day school. The case was taken to the State Supreme Council which gave a unanimous decision declaring the Greek government unconstitutional in refusing permission for an evangelical school.

On his last Sunday in Greece in May 1953, two months after the orphanage's dedication, Zodhiates spoke at the dedication of the first evangelical book store in Greece, situated on the ground floor of a large eight-story building in the heart of Athens. Many intellectuals and high government officials were among the 700 present.

Best way to evangelize Greeks in America, according to Zodhiates, is through Greek newspapers and radio. Since 1948 he has written a weekly, two-column sermon in the *Atlantis*, and since 1950 a weekly, four-column message on the editorial page of the *National Herald*, only two Greek papers in the U. S. Never before had these Greek papers taken paid religious ads. In one week, four letters were received from four different priests asking for evangelical literature to give their congregations.

One Greek restaurant owner in New York, converted through the newspaper sermons, gave Zodhiates \$1,500 toward his expenses for his two trips to Greece.

These papers go all over the world. One of Zodhiates' greatest thrills came on his second trip to Greece when visiting a remote leper colony. At the mention of his name a leper jumped to his feet. He was blind. His upper lip was gone and two large teeth protruded from his lower jaw. Every time he spoke a great mass of flesh, his tongue, hung over his teeth. He was hard to understand.

"Are you Spiros Zodhiates?" he asked. "The one who writes the gospel message every Sunday in the *National Herald* of New York?"

When he learned that it was, he could hardly control his emotion. One leper had been reading the messages regularly to him and 70 other lepers.

He also edits *Voice of the Gospel*, the leading Protestant monthly in Greek. This reaches world-wide circulation. Many priests are known to preach sermons from articles in it.

Strangely enough, it was through writing for this magazine that Zodhiates linked up with the American Mission to Greeks. In 1946 he submitted an article. The AMG, organized four years before, had no one to lead the work. Impressed by his article, they issued an invitation to take over the reins. AMG is the exclusive and only authoritative body to speak

(Continued on page 82)

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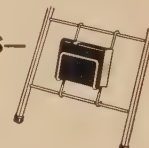
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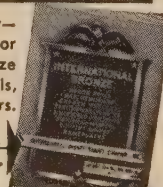
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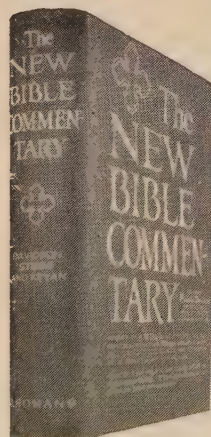
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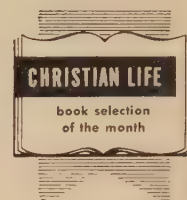
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BOOK REVIEWS

At Last, Doctrine

Signifying
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DEVOTIONS FOR THE CHILDREN'S HOUR. By Kenneth N. Taylor. Moody Press. 189 pages. \$2.50.

HOW about it? Is it possible for children ages 7 to 12 to understand the important doctrines of the Bible? By the appearance of this book evidently Ken Taylor of Moody Press thinks so. And the book's content and arrangement reveals substantiating evidence.

This book will not replace either Bible story books or Bible reading. It is rather a supplement to both.

The title suggests that the 48 subjects considered are devotionals, and to a certain degree they are. But they are not devotionals as we think of devotionals today. Actually, they are doctrinal treatises written in the language of Primary, Junior and Intermediate children; they contain theological meat cut small.

Doctrines of God, the Trinity, angels, Satan, sin, the person and work of Christ — including His pre-existence, virgin birth and atonement, the application of salvation, miracles, the Holy Spirit, rewards and punishments in Heaven and Hell, Bible reading, prayer and several other practical Christian subjects are given simple but acceptable treatment.

Each lesson is a brief statement of a doctrine and includes a story-illustration, a pen-sketch, a suggested Bible reading, a few related questions, a prayer and the title of at least one appropriate hymn.

Taylor begins with the doctrine of God and ends on "last things" and Christian ethics.

As expected from Ken Taylor and Moody Press, the theological perspective from which these doctrines are viewed is both evangelical and conservative. God is triune, Jesus Christ the Son is man, very man and God, very God. He always existed with the Father and came into the world by way of the virgin birth for the purpose of taking "the punishment on Himself instead of punishing you." Sin is a reality and entered into human creation by way of Adam's fall. Salvation is of grace by faith through the Son.

Following the doctrinal discussions, the author advances to some pertinent questions on Christian living. Some of the

CHRISTIAN LIFE

editor

LLOYD KALLAND



Children's Level

queries he proposes are: May Christians do wrong things? What if we sin after we're saved? What happens if we do not use our Bibles? What does God want me to do? and Who may talk with God?

In certain respects this book is an achievement worthy of a wide appreciation. Maybe other Bible students could have produced something like this but actually until now no one has.

In writing a children's book, an author may either walk into the trap of failing to get down to reader's level or fall into the pit of over-simplification. But in this book, Taylor, without hedging, masters the technique of presenting deep truth in surface language.

Yet, many adult readers will find an occasional "slip up." The literary minded will swallow hard at "He didn't need any tools at all," and the author's view that the present return of the Jews to Palestine is a prophetic fulfillment will meet some negative votes. As a whole, however, this book meets a real need. It should be found in every Christian home where there are children in grades two to seven. This book offers to Christian parents the opportunity to indoctrinate their children in the Holy Faith.

Church History

THE SPREADING FLAME. By F. F. Bruce. Eerdmans. 543 pages. \$5.

Three separate volumes on early church history, *The Dawn of Christianity*, the

Christian Best Sellers

Best-selling Christian books, as revealed by an exclusive *Christian Life* survey of Christian book-sellers last month, are as follows:

Non-Fiction:

- 1—*Peace With God*, Graham
- 2—*Farther Into the Night*, Smith
- 3—*Letters to Young Churches*, Phillips

Fiction:

- 1—*Three Shall Be One*, Arnold
- 2—*Thine Is the Kingdom*, Hunter
- 3—*Across the Seas*, Allen

Juvenile:

- 1—*Silver Star and the Navajos*, Miller
- 2—*The Child's Story Bible*, Vos
- 3—*Bible Picture Book*, Madison



187x

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story of the infant church down to A.D. 70, *The Growing Day*, from A.D. 70 to the accession of Constantine, A.D. 313, and *Light in the West*, Christianity in Rome after Constantine, and its spread to Britain up to the close of the eighth century are compressed within the 543 pages of this book. In clear and dignified language the reader is guided through a mass of detail which would be wearisome were not the author both a skillful writer and a capable scholar.

Dr. Bruce's work is free from wild speculations and from vague theories. The general reader who wants a clear treatise on the apostolic age or on early church history will find it eminently satisfying. The trained scholar will note that the author has treated his sources with discrimination, and that he has shown both caution and ingenuity in organizing his material. The footnotes are singularly valuable because of the breadth of scholarship that they reflect and because of the suggestions that they offer for independent research.

The last volume contains material that is not generally familiar, and not easily available in current sources. It gives a new perspective to the vitality and missionary activity of the British church in the Dark Ages.

For a textbook, for handy reference, and for sheer informative reading this book is one of the best productions of 1953. (Reviewed by Merrill C. Tenney.)

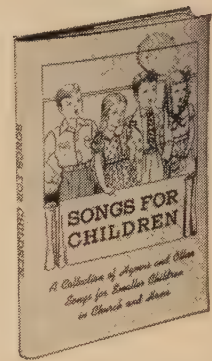
Juvenile Fiction

CAPTAIN DALEY'S CREW IN DANGER. By Craig Massey. Zondervan. 86 pages. \$1.

Another in the exciting adventures of Captain Daley and his crew. A thoroughly believable story written by the first prize winner in Zondervan's Juvenile Christian Fiction Contest. The same able craftsmanship that won Mr. Massey first prize is evident in the tightly plotted tale of a gang of Christian boys who go up into the mountains with their Sunday school teacher, Captain Daley, and his young pastor friend, Bob White, to help build a church building in the mountains. The characterizations are vivid and there is a touch of humor seldom found in any form of Christian fiction. (Reviewed by Bernard Palmer.)

THE TRIPLETS TAKE OVER. By Bertha B. Moore. Eerdmans. 89 pages. \$1.

Here is a well written, interesting addition to the long Triplets' series by a pioneer in the field of Christian fiction. Apparently it is intended for boys up to 8 or 9 and for girls up to 12 or 13. In these days of space cadets and Roy Rogers, older boys will probably prefer something a little more vigorous. Like its prototype in the secular field, *The Bobbsey Twins*, the story is woven of the simple, ordinary things of life so warmly told as to hold the pigtail set enthralled. The natural flow of the story, which is so similar to the youthful reader's own life, allows her to identify herself completely with the triplets. Therein lies much of the charm. And, of course, adds immeasurably to the effectiveness of the presentation of the Gospel. (Reviewed by Bernard Palmer.)



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CHRISTIAN LIFE

THE PROTESTANT CREDO. Edited by Vergilius Ferm. Philosophical Library. 241 pages. \$5.

According to the preface the aim of this volume is "to state the Protestant faith and its essentials." The volume is written by ten men who are characterized as "liberal but not radical."

Yet, even a cursory examination of the volume reveals that all of its authors would be classified among the more extreme liberals. Indeed, when one finds the names of men like Enslin, Wieman and the editor himself, who embrace the humanistic and naturalistic philosophy of life, one wonders just what a *radical* liberal might be! Enslin, for example calls neo-orthodoxy reactionary, not worthy of the name of liberal. It is, he writes, "hardly more than a new crop of fundamentalists with faces washed, hair combed, and dressed in evening clothes." As Ferm points out, what these writers are after is a new Protestantism which is "Beyond Protestantism" of the traditional or Reformational type. Actually what he means is a new religion, called Christian perhaps, yet having little or no resemblance to Christian supernaturalism.

It is unfortunate that a book of this type should appear bearing this title. It will leave the impression in many quarters that this is what Protestantism stands for today. It is a vicious piece of propaganda—an apology for an extreme or naturalistic philosophy of life, while at the same time trying to leave the impression that it is Protestant and Christian. One has a right to believe or disbelieve as he sees fit, but to present a work like this as "The Protestant Credo," is deceptive to say the least. (Reviewed by Warren C. Young.)

OTHER BOOKS IN BRIEF

These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

THE BIBLICAL ILLUSTRATOR: JOHN I. Edited by Joseph S. Exell. Baker. 674 pages. \$4.95. Subscription price \$4.50 each volume.

This is a verse by verse exposition of the first seven chapters of John's Gospel. Contributors to this commentary include such scholars as MacLaren, Barnes, Luther, Talmage, Parker, Moody, Jowett, Whyte and Ryle. All volumes in *The Biblical Illustrator* series are rich deposits of biblical truth.

ADDRESS ON ROMANS. By Louis T. Talbot. Van Kampen. 237 pages. \$2.50.

From the key term "righteousness" Dr. Talbot develops his message regarding the Christian's walk in righteousness. The author sees chapters 9-11 in the dispensational manner.

NEW SERMON ILLUSTRATIONS FOR ALL OCCASIONS. Compiled and edited by G. B. F. Hallock. Revell. 445 pages. \$3.75.

Here are more than 800 illustrations and other materials useful to the Christian speaker.

CONCISE BIBLE COMMENTARY. By W. K. Lowther Clarke. Macmillan. 996 pages. \$7.

Dividing his work into five sections, Dr. Clarke has presented to biblical scholars in this volume a brief but comprehensive display of modern liberal exposition and interpretation of the whole Bible.

THE MINISTRY OF ANGELS. By A. S. Joppie. Baker. 97 pages. \$1.50.

This little book on angels will amaze the average Protestant reader. The book reveals a host of scriptural truths which have to do with the hosts of angels.

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FUNDAMENTALISM

(Continued from page 16)

bring about revival by eating and talking. As soon as the subject of revival is brought up, somebody either wants to hold a panel discussion or throw a banquet. Though I admit that I have been after-dinner speaker at many a banquet in my day, I have never been so naive as to believe that a revival would come out of such efforts. Only long, continued, faith-filled, travailing prayer can bring true revival.

Question: How would you sum up the subject of fundamentalism and its future?

Dr. Tozer: The hope for the evangelical forces in America lies with the individual believer, and especially with the individual Christian leader. If enough influential Christians will re-think this whole thing and turn to the New Testament for guidance, there may yet come a new birth of revival among us. These leaders must see that the believer's true ambition should not be success but saintliness. They must see that they are not called to imitate the world, but to renounce it, and that publicity is no substitute for the power of the Holy Ghost.

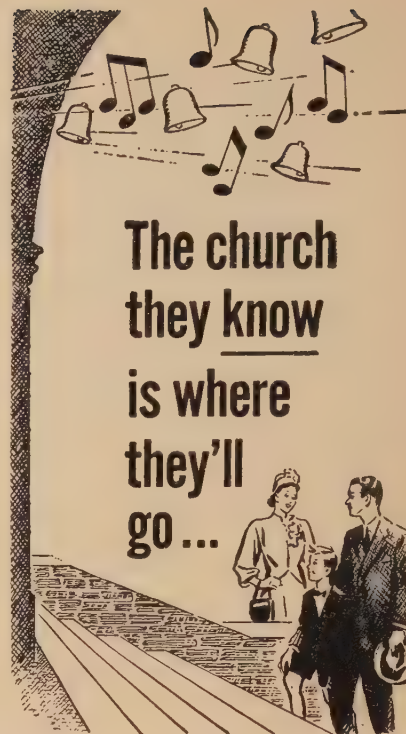
In addition, they must cease to be afraid of the Holy Spirit. The excesses and vagaries of certain elements in the churches have frightened many of God's people away from the fountain of living waters. Rather than have wild fire, they have chosen to have no fire at all. Rather than be mistaken about the operations of the Spirit, they have chosen to have none of His operations at all. They have allowed themselves to be "dispensationalized" into a state of spiritual vacuity. We must revolt against this Babylonian captivity. We must have courage to disagree even with big names and famous men, if we can get satisfied no other way. Never forget, God is on the side of the thirsty saint. You do not need to persuade Him to meet you. He is already persuaded. Just dare to trust Him. END

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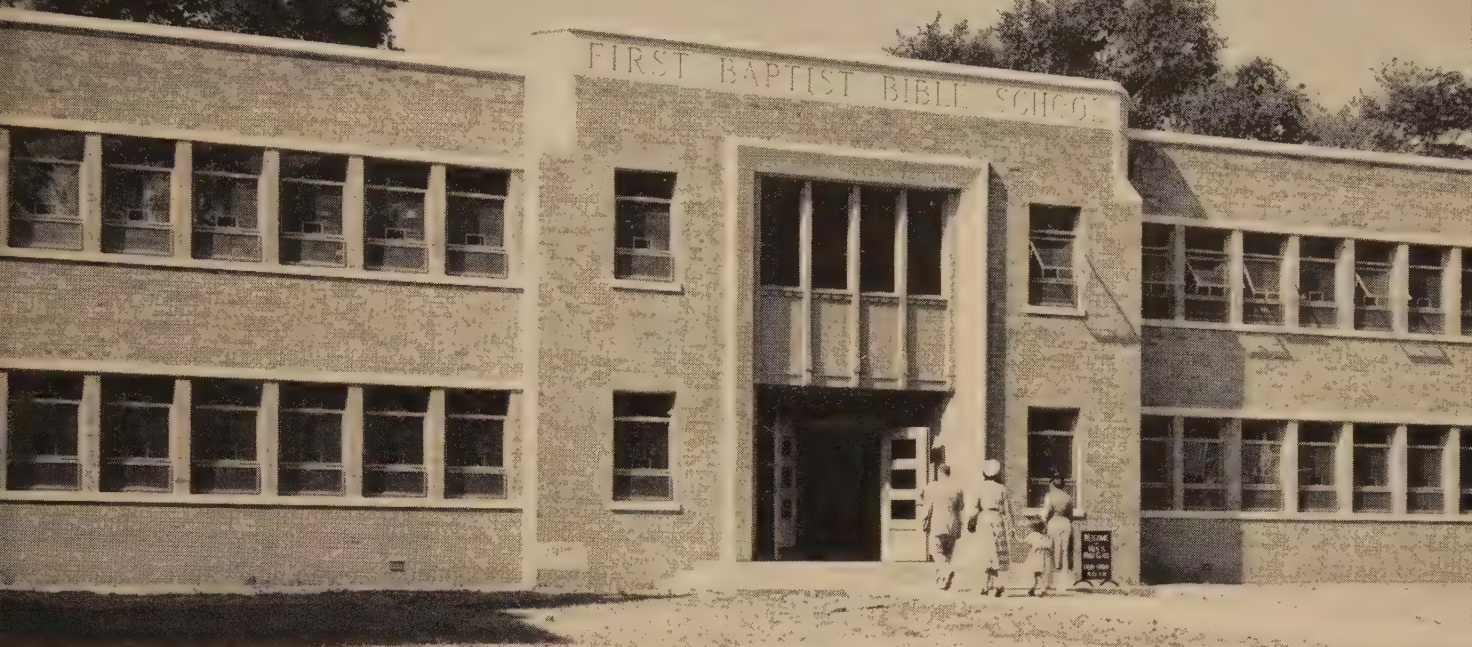
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Aggressive First Baptist of Hackensack, N. J., has 70 attractive rooms in its new fully-equipped Sunday school building.

This Sunday School Builds Big

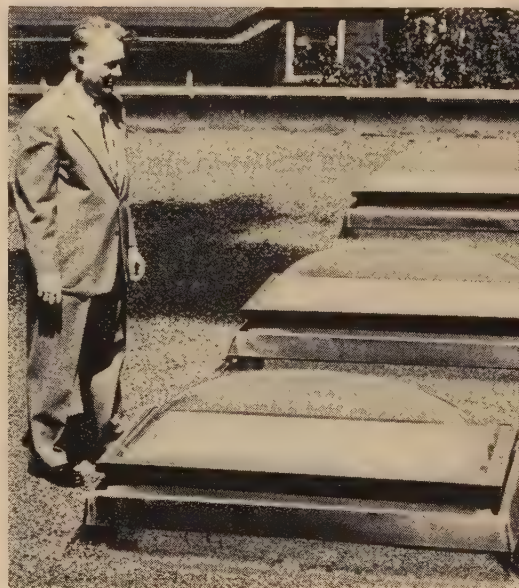
by *Leslie Flynn*

PROBABLY the most modern, complete functional Sunday school building in fundamental circles in eastern United States belongs to the First Baptist Church, Hackensack, N. J.

Built at a cost of \$330,000 and dedicated last fall, this unit stretches 175 feet long by 68 feet wide. Its 70 rooms

can accommodate 1,000 in its more than 20,000 square feet of floor space.

Because people who have been brought up in dingy Sunday school surroundings too often unconsciously associate the Gospel with drab, antiquated rooms, the philosophy behind First Baptist's planning, according to



Plastic ceiling bubbles let in light.

Even creepers, nine months to two years, have a special toy-filled department.

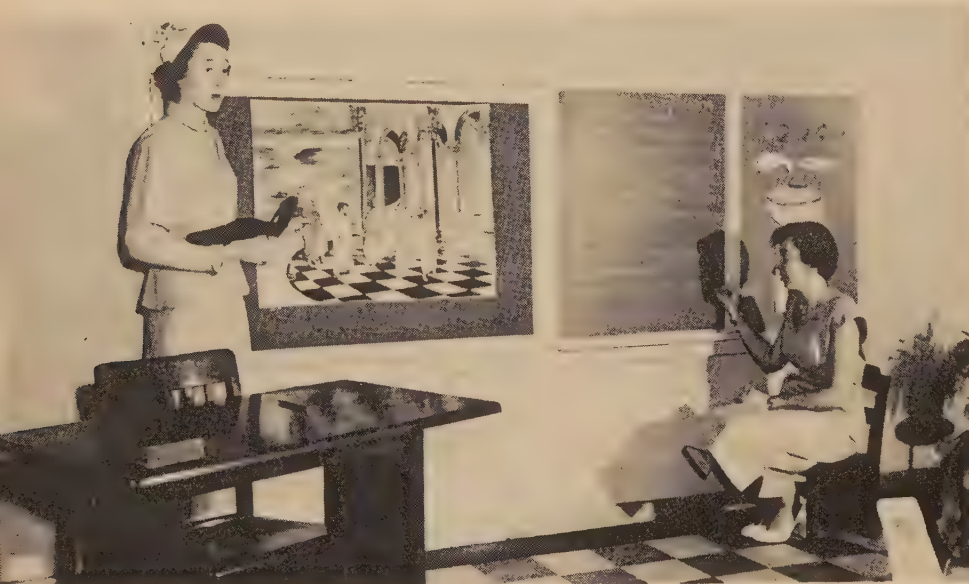


Modern book room is open to public.





A modern nursery, tended by registered nurses, benefits young couples.



Handy visual aid materials simplify teaching for Sunday school workers.

Hackensack women prepare luncheon in the well-equipped church kitchen.



Pastor Joseph M. Stowell, called for brightness, modernity and warmth. This explains such innovations as 15 different color schemes, plastic ceiling bubbles which make the upper hallway as light as outside day, built-in blackboards and flannelgraph boards, and the use of Waylite block, now used in many public schools, which requires less upkeep than plaster, has acoustical value and doesn't show dirt. The structure is fireproof and soundproof throughout. All furniture is brand new, including nine pianos.

Because its leaders believe that small departments and small classes multiply workers and give more units of growth, First Baptist's Sunday school is completely departmentalized with 14 sections in all.

Parents have no excuse to stay away from Sunday school, for babies up to 9 months are cared for by registered nurses in a nursery set-up equal to a modern hospital unit.

The Creepers department with its playpens and toys, handles babies from 9 to 30 months, then graduates the toddlers into a department with tables and chairs just the right height for little feet to reach the floor. Preschoolers in separately accommodated groups for 3 to 5 year-olds learn simple Christian songs and stories. A good point which Sunday school teachers play up is that its facilities for little children, besides making possible attendance on the part of both parents, prepare the child for day school by teaching him how to get along socially with other children.

The rest of the school is classified by public school grade. After opening exercises in an assembly room, students divide into private classrooms ideally holding no more than ten.

First-floor cloak rooms stand outside the main assembly room of each department so late-comers won't disturb class sessions when doffing their wraps.

In order that the pastor and his helpers are placed available to people, the offices and pastor's study are in the front part of the building where the passing public has easy access. Just as welcoming, on the other side of the cheerfully lit lobby, the book store stocks all types of Christian literature. Once after a catalogue was sent to every clergyman in the area phone book, a mail order for \$16 worth of books came in from one Catholic priest.

The building also includes lounge, library, three kitchens, sewing, banquet and recreation rooms with provisions for shuffleboard, volleyball, table tennis and other games. On Sunday evenings 175 young people use it for their meetings.

So impressive was the structure that the Saturday before its dedication the local paper featured it in its Saturday

magazine section with an eight-page spread, plus its cover design, including 18 pictures in all.

Far-sighted leadership started a building fund years ago. But as Sunday school attendance squeezed into its less than 1,000 capacity, and two morning services were required even in summer, the need for urgent action became evident two years ago. With \$135,000 in cash in the fund and church permission to build, money was raised without the aid of a professional fund raiser, simply by sending out a letter asking each member to make a declaration of intention as to how much he could pledge over a three-year period.

By the time contracts were let, \$70,000 more had come in, leaving approximately \$125,000 to be borrowed. At the rate money keeps steadily coming in, the building will be debt-free in two years. No large gifts were received, with no pledges over \$5,000. Very little was said about finances from the pulpit, and only two congregational meetings were held, one to vote on the proposition and the other to approve building plans.

Sunday school attendances jumped immediately. New people every week, often coming without any promotional contact, have lifted the number present to 200 and 300 more than last year's figure. Within a month after dedication attendance had already climbed over the 1,100 mark.

A most gratifying aspect of this increase was in the area of growth. Previously, First Baptist always had more adults than children in Sunday school. It has two of the largest adult classes in the east; its ladies class averages around 300 while the men top 200 in the fall and winter. However, since the new building's dedication, the balance has swung, so that now the children outnumber the grown-ups, not because the adults have diminished in number, but because children are coming.

Best of all, people have risen to a higher pitch of spiritual enthusiasm, maintaining their missionary gifts at the same time to support the more than 20 full-time missionaries, fully underwritten by the church.

Organized in 1832 and reorganized in 1870, the church enjoyed a period of remarkable growth under the leadership of Dr. Harry C. Leach, now pastor emeritus, who labored from 1916 to 1948. Stowell, present pastor, looks forward to a Sunday school attendance of 1,500. But the new addition is merely Unit A of an expansion program of at least two more major steps: Unit B which will be Fellowship Hall for banquets and the men's Bible class which still must rent an outside auditorium for its Sunday sessions, and Unit C which will be the new church auditorium seating 1,200.

END



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ABIDING IN LOVE

(Continued from page 17)

quire that you let go the things with-in and without which keep you out of Him, and humble yourself and become happily yielded to His guidance and to His best for you.

All of this becomes very easy when you learn the secret of being angry at sin and at the same time having love and compassion to the sinner. Not only must we hate iniquity, but we must also have love and compassion for those who have been caught in iniquity and to love them all the more because of their great need of love and deliverance. Jesus was the perfect example of this.

Christ sees sinners, not only as they are, but also what they can become. Peter appeared as unstable as water, but Jesus saw in him a stone and gave him the new name even before he brought forth the new man. Saul of Tarsus confessed to be the chief of sinners and yet Christ saw in him the possibility of becoming the chief-est of saints. Yes, this attitude of love and compassion is most effective.

Another thing to remember about this union with Jesus is that you are as dependent upon Him for your skills and successes, for your life and health and all else in the natural world as you are dependent upon Him for spiritual help. All your activities, instead of separating you from Him will bring you into deeper union with Him.

As long as so-called secular activities are separated from the spiritual, the secular takes your mind off the spiritual. But when seen in the true light, the secular is part of the spiritual.

In the heavenly city there is no temple; there is no religion apart from life there. Life and worship have become one; all life is worship, all work is worship and all worship is love. In this city there is no lack; even the streets are paved with gold. There is nothing that should not be.

Even so, in perfect union with Jesus, everything else is perfect. If you abide in Jesus and are in union with Him, you will be perpetually producing much fruit. END

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by Clarence White

OUR church has six choirs. We believe in them, for in our experience a graded choir program is one of the best ways to build Sunday school and church attendance. We have a choir for almost every Sunday school department from the Beginners to the Adults. And we would heartily recommend such a program for every church.

But even if you don't have enough people in your church to have a choir for every Sunday school department, you certainly should have at least one children's choir. When children have a part in the service, they surely will be present; and, more than likely, they will bring uncles, aunts and cousins by the dozens to hear them sing.

Of course, the purpose of any church choir is to reach people for Christ through music, to utilize members in Christian service and to elevate church music standards; but increased attendance is a worthwhile by-product, especially during a contest.

In an Oklahoma City church, graded choirs kept Sunday school and church attendance up to normal when the church was without a pastor. This was done by scheduling one or more children's or youth choirs to sing every Sunday.

Even without a full-time minister of music a graded choir system can be carried out. If you find in your church two people, one to play the piano and

the other to direct the children's choir, let them organize the group. When they accept this responsibility, half your battle is won.

If only one children's choir can be organized, the Junior age choir is the ideal one to start. At this age, children's enthusiasm is incomparable and their voices are more easily controlled.

But before you launch this choir program, you should consider a few things. First, you must get the parents' cooperation. So, when setting the time and day for choir rehearsal, try to find a day with few conflicts. If parents realize that the leader considers the importance of their time as well as his own, they will cooperate.

Of course, the pastor or leader cannot expect to have parents come to enroll their children if there is only a hurried announcement on Sunday that a choir for children is to be organized on the following Tuesday afternoon. The date should be set far enough in advance to give prospective members sufficient time to make their plans.

The leader of the choir needs time

The author, Clarence White, is Minister of Music of the Capitol Hill Baptist Church, Oklahoma City, Okla., in which the entire music program is built around graded choirs.

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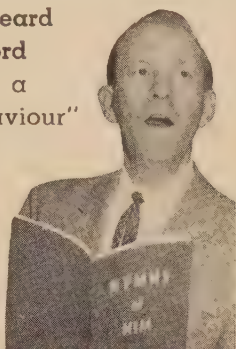
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to work on his publicity, too. An announcement from the pulpit is not enough. An attractive poster in the Junior Sunday school department, announcing the date and time the children's choir is to be organized, is worth a thousand spoken words.

A personal invitation by letter to each boy and girl in Sunday school to become a member of the choir will have a tremendous effect. And to go further, write a letter to the parents of the children in the Sunday school and tell them how their child will benefit from being a member.

How is it important to the child? At an early age children should shoulder responsibility. That responsibility makes them feel more a part of the church than they were before. It develops their appreciation not only for music, but for sacred music; and, it helps them express themselves spiritually through singing.

On the day the choir is organized, the following information should be secured: name and nickname, address, phone number, parents' names, if the child is a Christian or not, if he is a member of the church, his Sunday school department and his birthday.

After the choir has been organized, the rehearsals and public performances become tremendously important. Rehearsals should be held the same day and at the same time each week. Both parents and children should understand that irregularity in attendance at rehearsals will be frowned upon by the leader and pastor.

Then, a schedule should be planned with the pastor for the choir to sing in the worship service. Letting the choir perform too often in public causes the appearances to become commonplace and the children to lose interest. The choir should never sing until it is well prepared. Nothing kills enthusiasm in a children's choir faster than public failure.

Although music for the children's choir will be up to the discretion of the leader, you can never go wrong in selecting the great hymns of the church. Good examples are: "A Mighty Fortress Is Our God," "When I Survey the Wondrous Cross," "Oh Jesus, Thou Art Standing" and "O Master, Let Me Walk with Thee." Other sources of music include the great solos that are used often, such as "The Lord's Prayer" by Malotte and "The Holy City" by Adams.

When the children's choir sings, the entire church community becomes interested and enthusiastic. Many people, not affiliated with the church, will bring their children to sing in the choir. These parents and children can be reached for Christ.

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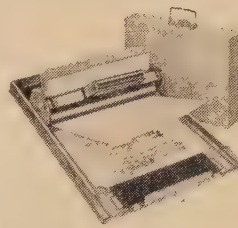
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RECORD REVIEWS

editor

WENDELL LOVELESS



Girvin Reveals Sanctified Imagination

I AM always mighty thankful when I receive new recordings which indicate vision, sanctified imagination and an evident desire to do something about raising the standard of recorded gospel music. One producer giving me cause for thanksgiving is the Federated Recorded Service, producer of Psalm Recordings. It has continually been turning out fine work.

Its most recent discs are four orchestral arrangements of gospel songs. Dick Girvin directs the ensemble, one of the truest toned organizations I have heard on record. The musical arrangements show excellent musical sense and taste. Minor production faults which seem to appear in some of the numbers are probably caused by microphone placement or the type of studio in which the recordings were made. Knowing Dick Girvin to be a perfectionist in these things, I am sure these faults will be corrected soon. If you like beautiful instrumental music, you will like these four sides: *My Faith Looks up to Thee*, *All Alone with My Savior*, a Girvin composition, *O Love That Wilt Not Let Me Go*, and a medley of *Nearer and Dearer to Me* and *Altogether Lovely*. If the medley had been a little slower, I would have been happier.

■ RCA Victor has just sent me two new recordings by Bev Shea. Winterhalter's Orchestra and Chorus, which back up the vocal in so many of these recordings, seem to bring out the very best in the work of this gospel baritone for, if you know Shea well, you can somehow feel him enthusiastically respond to the beauty, rhythm and precision of these accompaniments. These two latest sides are *Sing Me a Song of Sharon's Rose*, one of Shea's own compositions, and *When They Ring the Golden Bells*.

■ Another RCA Victor record contains two of the compositions of Stuart Hamblen, sung in his own attractive style. One is a novelty number called *When My Lord Picks up the Phone* and the other, *This Ole House*. You will like both of these. Thank the Lord that He picks these people with talent out of show business, saves them, and then uses them to His glory.

■ Everyone who knows Phil and Louis Palermo loves these fellows and is thankful for their fine testimony for Christ. To get the most out of their work, you really have to see them sing. However, they do a very acceptable job on record. I want to mention two sides which came to me the other day on Sacred Records' label. They are Stuart Hamblen compositions,

Is He Satisfied and *I've Got So Many Million Years*. The Palermos use Nathalie Haag and the Choraletts for accompaniment, and they are good. No wonder these two brothers keep busy all the time.

■ If you want to hear one of the most beautiful sacred numbers sung by one who we generally think of as a "pop" singer, be sure to get Columbia's recent release of Doris Day singing *The Everlasting Arms* and *David's Psalm*. They are both sung with real reverence. The beautiful orchestral accompaniment doesn't hurt them any either. I have used them both on my radio broadcast twice. I believe, and I expect to play them many more times. Miss Day has done a great deal of church singing and her experience in that line shows up to good advantage in these pressings.

■ From time to time, in this column, I have suggested ways in which sacred discs might be employed to extend the gospel message. Many letters of appreciation have been received, telling of practical results from the use of these suggestions. A registered nurse in a New York State hospital writes, "Thank you for writing an article on tape recordings in CHRISTIAN LIFE. I have just written to the tape library for more information. I have acquired a dozen or more wonderful recordings by outstanding religious leaders from Spiritual Recordings, Unlimited, Oklahoma City, Okla., and have enjoyed them very much during the past months. The chaplain of the hospital here plans to use them with the shut-ins."

I wonder if others among our readers are using records or tapes in some unusual manner. If so, will you write and tell me about it? I should like to share these things with those who are looking for outlets for practical, fruitful service.

■ Before I leave, I must tell you about a brand new recording under the S & G label. It is done in definitely rhythmic style by a group of male voices called "The Top Hands." The song title is *One Step*, a new number sung by several groups lately. It contains the scriptural lines, "If you take one step toward the Lord, He'll take two steps toward you." I like that! It suggests the grace of God to my own heart. These fellows really sing the message and use a most attractive accompaniment. A song of this type, sung in this style, may reach hearts which cannot be reached by Bach, Mendelssohn, Sankey, or contemporary hymn writers. God is still Sovereign in His choice of instruments for the accomplishment of His purposes. And I'm mighty glad He is!

END

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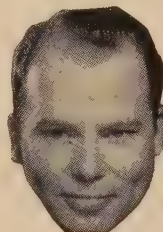
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MACEDONIAN CALL

(Continued from page 69)

for the Evangelical Church of Greece.

This denomination began in Greece a little more than a century ago through the impetus of a missionary from America. The work received a new push 30 years ago when a settlement of refugee Greeks in Asia Minor were repatriated to their native land by the Turks. The many evangelicals among them joined forces with the Christians in the homeland. Today the Greek Evangelical Church numbers approximately 25 congregations with 8,000 members. Because the church at Katerini, pastored by Zodiates' brother, is the largest in Greece with its more than 2,000 members, it has been naturally selected as the site for the evangelical orphanage, Bible institute and evangelical day school. Another evangelical denomination, the Free Evangelical Church, was started since the turn of the century with its main stimulus at Athens. Zodiates believes there are thousands of true Christians in the Orthodox church who are not affiliated with any evangelical church.

Born on Cyprus, educated and converted in Egypt, Zodiates earned a bachelor's degree from Shelton College and a master's from New York University, where he now finds time to work for his Doctor of Philosophy degree.

A firm believer in the indigenous policy, Zodiates is convinced that many missionary works fail because they try to establish a foreign church instead of using nationals as missionaries. This method avoids transportation bills, learning a new language and acclimation to and social acceptance by a new people. Hence no missionaries are sent from America, but 36 native workers are supported. He hopes the day will come when every five villages will have a full-time missionary.

Other long-range plans call for an evangelical hospital and a large printing press in Athens with prospect of publishing an evangelical daily telling the truth politically as well as preaching the Gospel faithfully. Also a radio station and Christian high school are dreams.

Naturally he wants to reach out to all unevangelized areas, even to the islands. He feels that the recent earthquakes may be God's call, for that area hasn't been evangelized. However, tons of food and clothing were sent right after the disaster. At any rate the AMG will keep before the American people the Macedonian call, "Come over and help us," and the cry of modern as well as ancient Greeks, "We would see Jesus." END

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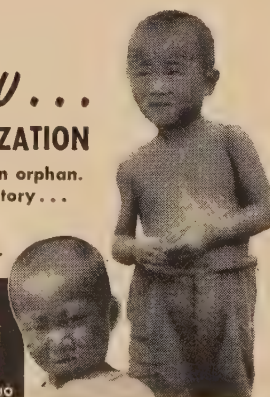
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BOUNDARY LINE

(Continued from page 20)

he was breathing hard from the exertion. He ripped Lemon's belt off and bound it, tight, around the old fellow's leg, just below the knee. The bleeding almost stopped.

Then Bill lifted Lemon to his shoulder again. "I've got to get him to a doctor before it's too late," he said. "Try not to be afraid. I'll hurry."

Her eyes brimmed and her lips trembled. Her misery was caused partly by pain but, mostly, from the sudden, intangible hurt, deep inside.

How could a man, especially Bill, go chasing off, that way, and leave an injured woman? She should come first.

She watched him go. Then her knuckles showed white as she clinched her trembling fists. Her mouth pursed tight. *He thinks I'm afraid, does he?* she thought. *If Bill wants to put Lemon before me. . . I'll get back to the ranch without his help.*

She crawled about 100 feet, inching her way forward on her elbows. Then black clouds dropped over her.

Hours later at the Warner ranch, when Gail opened her eyes, she was sitting in the big easy chair, near the fireplace. She looked around, vaguely. Bill was there, grinning.

"W-w-what happened," she said, shaking her head as if to clear away the fog. "What are you doing here? Where are Mom and Dad?"

"I've been waiting for you to wake up so I could tell you." Bill chuckled. Then he went to the kitchen. When he came back, he brought coffee and a little lunch he'd fixed, on a tray, to Gail. "This," he said sincerely, "is for a very courageous young lady." He gave her a big smile, then plopped himself, cross-legged, on the floor in front of the fire.

She watched him. He wasn't being sarcastic. He really meant what he said. A sense of guilt closed in around her. In one flashing moment, Gail saw her true self. She had been selfish, she knew. And she hated herself for it.

"Yes sir," Bill was saying, "I felt awful, running off and leaving you that way." He stopped, meditatively. "But you were a real, brave scout, Gail. . . not a whimper or a snuffle."

Brave, she thought. *If Bill only knew.*

Bill continued by saying, "Any more delay and there wouldn't have been the slightest hope for Lemon. He lost a lot of blood."

"But where is he and. . ." Gail broke in.

"Your Dad and Mom took him to the hospital in the station wagon." Bill's eyes were sparkling. "You should have seen the look on your father's face when I stumbled out of the woods

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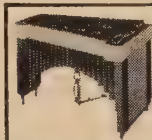
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and put Lemon right into his arms."

"You mean. . .Dad. . ."

"Right." Bill chuckled again. "Guess I didn't give them much time to quibble. I just said, 'He's in critical condition. You have to get him to a doctor.' Then I turned and ran back to the woods for you."

Bill went on talking, explaining what he thought had happened. The grizzly had been trapped, all right. But there were signs indicating that the bear had chewed and pulled himself loose, and escaped. Lemon, hearing the commotion, no doubt, had run out to shoot the grizzly. In his excitement, he must have forgotten about the other trap he'd set.

They heard the station wagon drive into the yard. In a few minutes Ben Warner and his wife came into the house. Gail saw that her mother had been crying.

"He's dead," Gail said. "Lemon's dead, isn't he?"

Her mother shook her head. "No. They'll have to amputate but the head doctor says he's going to be all right." She touched her handkerchief to her eyes again.

Gail looked puzzled. Her father explained, "I think your mother's tears are tears of joy. Going to the hospital, we all decided 30 years was long enough to hold a grudge."

Gail looked up at Bill. He was handsome, very handsome. And he seemed to know exactly what to do.

There were some things Gail had long wanted to say to Dad and Mom Warner but had lacked the strength until then. As she looked at Bill, there was a deep, unspoken gratitude in her heart.

She closed her eyes to have a private talk with God.

When she opened them again she had a new assurance. She'd use what strength she had. She'd put the matter squarely to her parents. She would speak to Mom and Dad Warner about another peace that should be made. She was thinking of another boundary line, the one separating them from God.

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FILM REVIEWS

editor

HARRY BRISTOV



Film Points Viewers to Word of God

THE recent release of Religious Film Foundation's *Symphony of Life* features Dale Evans Rogers in her first Christian film.

Seated in her living room, Dale tells of receiving many letters from her admirers for assistance in their problems. She sincerely states, "the answer to all problems is found in the inspired Word of God. Here you meet Jesus, the one who solves all my problems, my personal Savior."

Quoting from Scripture, Dale tells the story of man — his creation, fall and redemption. "This is the greatest symphony ever written, the symphony of life," she says. Beautiful camera sequences make the story most effective. The film concludes with Dale extending an invitation to accept the Lord Jesus Christ as Savior and singing the chorus of "Softly and Tenderly."

Inasmuch as this is Dale's first Christian film, it should be a real attraction. Her presentation is warm and sincere. However, with her vast experience in film productions, she is deserving of a far more active role. Film is recommended for Intermediates up. Running time 30 minutes in color.

■ From the picturesque hills of Kentucky comes a heart touching, true story, filmed by Gospel Films, Inc., under the title *Shelter in the Cumberland*s.

A sick, widowed mother has her children Becky and Fin Tazwell placed in the Galilean Children's Home of Corbin, Ky. Here, under the love and ministry

of Rev. John Vogel, called Daddy by the boys and girls, the children are brought to see their need of accepting the Lord Jesus Christ as Savior. The daughter Becky returns home to see her dying mother. The child's changed appearance and testimony causes the mother to accept Christ as Savior.

The film should prove an excellent soul winner in child evangelism. Missionaries and organizations sponsoring works in Kentucky will find the film useful for promotion. Camera work and sound track are good. Running time 50 minutes in color.

■ For a long time I have looked for biographical films on the lives of men who have stirred the world for the Lord Jesus Christ. At last we can tell you of one, the *John Wesley* film produced by Radio and Film Commission of the Methodist Church in cooperation with J. Arthur Rank.

Never have I been so stirred and challenged as when I screened this production. It is the type of story that reaches down from the 18th Century to help solve our 20th Century problems. The film carries the highlights of Wesley's life beginning with his dramatic and providential rescue from the burning rectory at the age of five. The film concludes with Wesley sending forth Dr. Francis Coke and two assistants to work with Francis Ashbury in the Methodist movement in America.

Viewers will be moved by Wesley's conversion at the Aldersgate meeting. The theme of the film, as this writer sees it, is "the blood of Jesus Christ cleanses from all sin."

Properly promoted and presented, this film should bring many to Christ and an awakening among believers.

The Commission is to be commended on filming the story in England as it lends authenticity to the production. Latest word is that the film will be released to the churches. Running time 77 minutes in color.

Films n Brief:

A Counsellor Goes to Camp — Released by Forest Christian Conference Center. A narrated film containing do's and don'ts for a Christian camp counsellor. Running time 30 minutes in color.

Why I Am So Happy — A C. O. Baptist Production featuring Grace Zijp of Amsterdam, Holland giving her testimony in song and word. Running time 15 minutes in color.

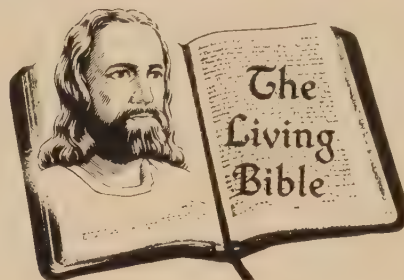
Martin Luther — Contains highlights in the life of the leader of the Reformation. Produced by Visual Education, Ltd. A 35mm filmstrip, 45 frames in color, complete with guide. END



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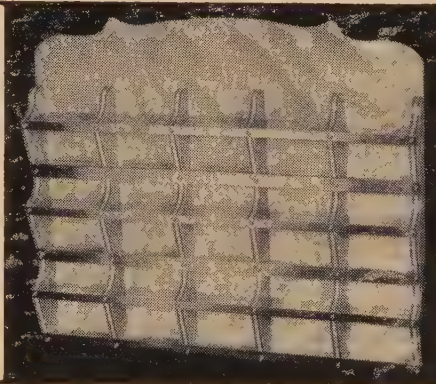
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GUATEMALA

(Continued from page 13)

In Guatemala, as in other Latin American countries, the preaching of the evangelical message has had results not measurable in membership statistics or Sunday school enrollments. The soil for sympathetic treatment of evangelicals has been prepared by many years of steady work in educational, medical and other types of service missions, in addition to the direct evangelistic work. Many of the men in high government positions have shared an evangelical background.

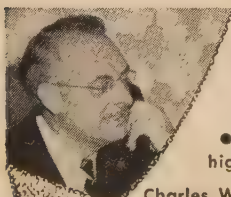
Enlightened opinion in Guatemala seems to be that President Arbenz was not himself sympathetic to extreme Communistic viewpoints; that he had taken Communists into his government in order to retain his hold on the office. Many of his reform policies were extremely popular in certain sections of the country. Key to his administration was agrarian reform; it was so much a key, in fact, that there was a stiff fine involved for anyone who expressed opposition to it, a familiar Communist overtone.

Approaching Guatemala City by land, I tasted Guatemalan opinion first in the farming areas of the Pacific plains and valleys. There, opinion among the working classes was overwhelmingly in favor of the Arbenz program. Not until the commercial class in Guatemala City was interviewed was a discordant note heard. And opinions are surprisingly frankly expressed.

There is a vigorous opposition press. As one exporter-importer put it, "I object to most of Arbenz' policies, but this I must admit: under previous governments more favorable economically, we did not have the freedom to criticize which we now have."

The United Fruit Company and other large firms have taken undeveloped resources — in some cases waste land — and have made them highly productive. In doing so they have fallen into an economic imperialism which has made them the obvious whipping-boys for the frustrations now fanned by a fervent nationalism.

The close correlation of the Guatemalan economy with that of the United States is illustrated by the fact that



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AUGUST, 1954

in the large business centers of the republic the dollar and the quetzal are both accepted as valid currency. When one lands in Guatemala City he does not have to change his dollars into the national currency, as would be true in almost any other country in the world.

The intense resentment of economic imperialism was dry tinder for incendiary remarks of John Foster Dulles at Caracas. When the Secretary of State of the United States by implication attacked the government of Guatemala, even Arbenz' opponents were forced to come to his rescue. Although many of them differed widely with him in principle, there was general support of his efforts to oppose foreign intervention.

Arbenz had an active propaganda office which kept a line of posters going onto the walls of the nation. A recent one carries pictures of and quotations from four great patriots, Bolivar, Juarez, Molina, and Marti. The quotations all point to the necessity for revolt in their own times, and by implication placed their blessings on the revolution then in progress under Arbenz.

And it proudly proclaimed itself a revolution. One poster says, "Only united can we defend the victories of the October revolution. All parts of the nation must form a united front." Another says, "Alert! Let us reject all forms of foreign intervention. Let us maintain in highest degree our national sovereignty."

The effect future reforms will have on the evangelical witness is, of course, impossible to predict with much certainty. Certain factors seem relevant:

The evangelicals as evangelicals have always stayed scrupulously out of politics. This has in the past removed them from retaliatory measures with changing governments.

If the top leadership continues to be politically liberal rather than Communist, the present religious tolerance probably will continue.

On the other hand, if a moderate dictatorship develops, it may move in the anti-clerical direction which Mexico took, where there is careful regulation of churches by the government, but relatively little discrimination against legitimate religious activity.

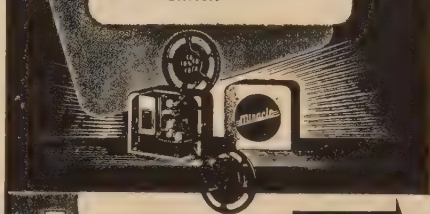
For about 70 years the evangelicals of Guatemala have enjoyed a very tolerant federal government. There is no sizable town in the republic which lacks an evangelical church and some of the congregations are unusually strong.

But what the future holds for the evangelical is unknown. Needless to say, the situation in Guatemala needs fervent prayer from missionary-minded Christians.

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"What Is God's Will for Me?"

■ I am a fairly young Christian, and really need help. I was converted in the Billy Graham meetings in Houston. I know I really was saved, for the Lord came into my life and made everything new to me. Since then I have thought I should get into some Christian work for which I do believe I have qualifications, but to my surprise other Christians seem quite indifferent about these desires. I do have some splendid offers in business; and now I do not know which way to turn.

Suppose you and I sit down for a few moments with an open Bible to see what the Lord has to say to you. I am so glad to learn that you have received the Lord Jesus Christ as your personal Savior and thereby become a child of God (John 1:11-12). You therefore can say with assurance, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Furthermore, you can be sure that "He which hath begun a good work in you will perform it (or complete it) until the day of Jesus Christ" (Phil. 1:6).

Jeremiah 42 is a portion of the Word that is very pertinent to your problem of guidance. A small remnant in Palestine were fearful of the Chaldeans, and therefore thought it best to go to Egypt where they would be safe from war and destruction. It is a natural tendency to seek an easy way out of a dilemma, and the world (of which Egypt is an Old Testament type) is always more alluring and seemingly reasonable than Chaldea (that is, Babylon, which, in Old Testament typology, illustrates the judgment of God). We do well to remember that "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

The first factor in finding the will of God for your life is a *willingness to do* or to be anything that the Lord may desire. You will note in Jer. 42:3 that the request was: "That the Lord thy God may show us the way wherein we may walk, and the thing that we may do." Those who made the petition declared further: "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God" (Jer. 42:6).

Whether a given course of action is "good" or "evil" to our point of view is not necessarily any true criterion of the will of God. He who knows the end from

the beginning can lead us into paths that at first seem to be utter loss to us, and later we find that indeed He led us by the right way. God's way up is always down first; and afterward He shows the trusting heart why He led that way. Therefore, be willing for anything that the Lord will say to you.

The second factor in finding the Lord's guidance is a *waiting patiently* until that will is revealed. You will note in verse 7 that "It came to pass after ten days, that the word of the Lord came unto Jeremiah." The answer to your prayer for guidance may come very quickly, sometimes even before you ask (Isa. 65:24); but sometimes the answer will tarry long. Time has a way of sifting out values; and God in

You are invited to submit problems arising in your Christian walk to the Spiritual Clinic. Each problem is considered and answered prayerfully. No names appear in these columns; letters are held in strictest confidence.

Your Spiritual Clinic editor is V. Raymond Edman, president of Wheaton College, well-known author of devotional books and former pastor, missionary and teacher.

Address your questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

His mercy will delay His answer to you so that you can see for yourself the folly of one desire or another that at the moment seems so important to you. Only be confident of this that as we commit our way to Him and trust also in Him, He will not fail to bring to pass that which is well pleasing in His sight (Ps. 37:5).

The third factor is a *willingness to obey* when once the will of God has been made plain. Said Jeremiah, "If ye will still abide in this land, then will I build you up, and not pull you down, and I will plant you, and not pluck you up. . ." (Jer. 42:10). In substance, they were to "stand still, and see the salvation of the Lord." They were not to go down into Egypt (verses 13-19) — which for you will mean not to go in the way of the world for material advantage — but rather, to abide in the center of God's will, however difficult and dark that may be at the moment.

They were told: "Be not afraid of the king of Babylon, of whom ye are afraid . . . for I am with you to save you, and to deliver you from his hand," verse 11. That is, do not be afraid of having God search out your life, judge your motives, take from you what seemingly should be yours; for His thoughts toward you "are peace and not evil, to give you an expected end" (Jer. 29:11).

END

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a \$3 charge for those inserting Positions Open ads, and \$1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

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Is ADVERTISING your field? Fine opening with fundamental Sunday school publ. house now in Chicago, moving to Wheaton in 1955. Excellent benefits; merit increases each 6 months. Prefer young woman under 30. Box A-280

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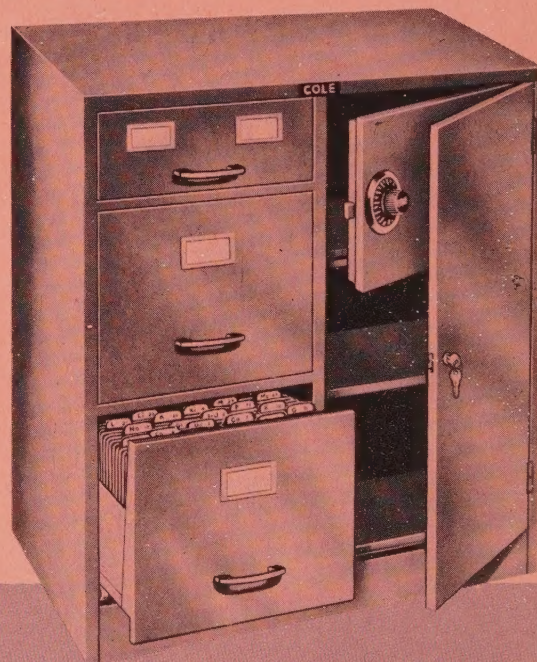
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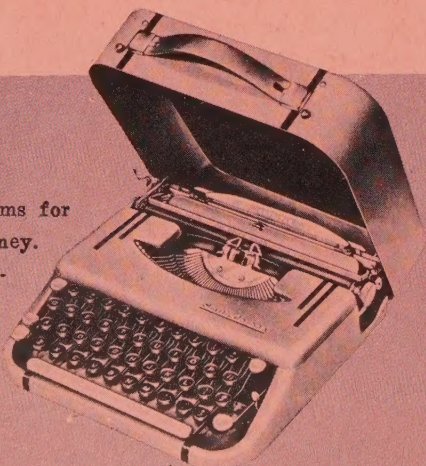
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